A SHORT HISTORY OF THE CATHOLIC CHURCH

BY

HERMANN WEDEWER
PROFESSOR AT THE ROYAL GYMNASIUM OF WIESBADEN

AND

JOSEPH McSORLEY
OF THE PAULIST FATHERS

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PREFACE

The present volume consists largely of an adaptation of the twelfth edition of Professor Hermann Wedewer's *Grundriss der Kirchengeschichte* (Freiburg i. B., 1907). With a view to the needs of American schools, however, numerous changes have been made, and a considerable portion of the original text is omitted. The new material includes the chapters on Foreign Missions (XIX–XX) and the chapters on the latest period of Church History (XXI–XXVI).

JOSEPH McSORLEY, C. S. P.

New York, January, 1916.

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A SHORT HISTORY
OF THE
CATHOLIC CHURCH

CHAPTER I

INTRODUCTION

1. **The Purpose of Church History.**— Church history is a record of the origin and development of the Church of Christ and of her influence on the world. Since the Church was founded to continue the three-fold office of Christ as Teacher, Priest and Ruler, the history of the Church should show how she has:

1°. Taught Christ's doctrines among all nations,

2°. Exercised Christ's priestly office in developing public worship, and

3°. Acted as supreme ruler in formulating an ecclesiastical constitution and establishing a church discipline.

2. **The Divisions of Church History.**— Church history falls into the following divisions:

First Epoch: Christian Antiquity (A. D. 30–800): Græco-Roman Christianity.

Period I: From the Death of Christ to the Edict of Milan (30–313): Age of the Martyrs.

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Period II: From Constantine to Charlemagne (313–800): Age of the Fathers.

Second Epoch: The Middle Ages (800–1517): Catholic Europe.

Period I: From Charlemagne to Gregory VII (800–1073): Development of the Temporal Power of the Popes.

Period II: From Gregory VII to Boniface VIII (1073–1303): Flourishing Period of the Papacy.

Period III: From Boniface VIII to Luther (1303–1517): Decline of the Papal Power.

Third Epoch: Modern Times (1517–1914): Divided Christendom.

Period I: From Luther's Revolt to the French Revolution (1517–1789): Political and Religious Disturbances.

Period II: From the French Revolution to the Accession of Benedict XV (1789–1914): New Growth of the Church.

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CHAPTER II

THE WORLD AT THE COMING OF CHRIST

I. The Pagans

3. **Negative Preparation.—The history of the pagan world had shown that human efforts, unaided by God, could obtain neither quiet of mind nor peace of heart.** At the coming of Christ, the general religious condition was most deplorable. Paganism was unable to satisfy the cravings of the human heart; philosophy confessed its helplessness by developing many conflicting systems of thought. Unbelief, immorality, superstition, idolatry, slavery and suicide were commonly defended.

4. **Positive Preparation.—Great progress had been made in philosophy, art, science and jurisprudence.** The world had become acquainted with the Jewish religious traditions. Although polytheism was widespread, still there lingered a general knowledge of the One God and of personal guilt, and a hope in a Redeemer to come.[1]

II. The Jews

5. **The Chosen People.—The discipline of the Law, the "Pedagogue unto Christ,"[2] had for fifteen centuries prepared the Jewish people for the advent of Christ.** Having renounced idolatry, and having been again confirmed in the faith of their fathers, they were looking anxiously forward to the coming of the Redeemer fore-

[1] See Virgil, Suetonius, and Tacitus.

[2] *Galatians* iii. 24.

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told by the prophets. But as their observance of ancient customs arose largely from political motives, and was mixed with pride and moral depravity, their idea of a Messiah remained dim, and they expected him to be an earthly king.

There existed three principal sects among the Jews: 1. The Sadducees, principally of the aristocracy, liberal in belief and licentious in conduct. 2. The Pharisees, leaders of the people, chiefly hypocrites, given to external works of devotion and to interior corruption. 3. The Essenes, possessing all their goods in common and largely resembling the Pharisees both in their doctrines and in their spiritual life.

6. **The Birth of Christ.—It was evident that mankind could be saved only by a Divine Mediator.** The fulness of time having come, God sent His only-begotten Son, Jesus Christ, Who was born of the Virgin Mary at Bethlehem.[3]

The hidden life of Christ embraces a period of thirty years. In the year 26, St. John the Baptist began his ministry. Then Christ was baptized and entered upon His public life. Two years later St. John was condemned to death. On the 14th of Nisan, the first month of the Hebrew year (probably April 7th, A.D. 29), Christ died upon the cross. Church history properly begins at the death of Christ.

[3] This event happened about the year 4, according to our present method of reckoning. Denys the Little, in the sixth century, began the custom of dating history from the birth of Christ. But he thought that Christ was born in the year 754 A.U.C. (*Ab Urbe Condita*) and so he made that the year 1 of the Christian era. Later researches have placed the birth of Christ several years earlier, so that Christ was really about four years old in what we call the year 1.

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FIRST EPOCH: CHRISTIAN ANTIQUITY
(30–800)

PERIOD I

FROM THE DEATH OF CHRIST TO THE EDICT OF MILAN (30–313): AGE OF THE MARTYRS

CHAPTER III

HISTORICAL OUTLINE

I. Labors of the Apostles [1]

7. **First Years of the Church (A. D. 30–42).— On Pentecost, the harvest feast of the Jews, the Holy Ghost descended on the assembled Apostles and disciples.** After Peter's first sermon, three thousand were added to the Church; and a little later over five thousand more. These early Christians "were persevering in the teaching of the Apostles and in the communion of the breaking of bread and in prayer." They had a common fund. Seven deacons were appointed to take care of the poor and to assist in the preaching of the word of God. Mathias was chosen as an Apostle soon after the defection of Judas.

Peter and John were accused before the Sanhedrin for having cured a lame man, and were forbidden to teach in the name of Christ. Before long, all the Apostles were

[1] See the *Acts of the Apostles*.

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imprisoned and scourged. The bitter opposition of the Jews broke out in an open persecution of the Christians; and the first victim, St. Stephen, was stoned to death in the year 36. Persecuted Christianity now gained disciples everywhere. Enlightened by God in the three visions of unclean animals, Peter received the first pagan convert, Cornelius the centurion, into the Church.

Herod Agrippa began to persecute the Christians about the year 44. St. James the elder, brother of St. John, was put to death; St. Peter was imprisoned, but having been liberated by an angel, "he went into another place," probably Rome.

8. **St. Paul (37–67).—Saul, a young Pharisee of Tarsus in Cilicia, a disciple of Gamaliel, had approved St. Stephen's death; but, as he was on his way to Damascus, Our Lord appeared to him and the violent enemy of the Christians was converted and baptized in the year 37.** He remained in solitude for three years, and then went to Jerusalem "to see Peter." At Antioch he was ordained and officially recognized as an Apostle of the Gospel. Soon afterward, in company with Barnabas, he set out on his first missionary journey (46–48). He went first to Cyprus where he converted the proconsul, Sergius Paulus; passed thence to Asia Minor, spreading the Gospel and strengthening the people in the faith of Christ; and then returned to Antioch, and was known by the name of Paul.

Meanwhile a great controversy had arisen in the church of Antioch. The Jewish Christians contended that the Gentiles, who were admitted into the Church without circumcision, should be made subject to the Law of Moses. The difficulty was settled by the Apostolic Council of Jerusalem (in the year 50) in the following decision:

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MAP I. EARLY CHRISTENDOM

"It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication." Out of consideration for the Jewish Christians, Peter had up to this time observed the Mosaic Law. Paul reproved him, fearing that the pagan converts might be led

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astray if the head of the Church continued to observe the Law of Circumcision. As to the Law itself, both Apostles were of one mind in regarding it as superseded by the New Teaching of Christ.

In the years 50–53, St. Paul made his second missionary journey. It extended to Asia Minor, Macedonia, Greece, — where he tarried a year and a half at Corinth, — Ephesus and Antioch.

On his third missionary journey (53–57), St. Paul went to Asia Minor, remained over two years at Ephesus, and then visited Corinth, Macedonia, Miletus, Cæsarea and Jerusalem. Immediately upon his arrival in Jerusalem, the Jews attempted to put him to death, but the guard of the temple freed him. Having spent two years in prison at Cæsarea (57–59), St. Paul appealed to Cæsar and was sent to Rome, where he was imprisoned for two more years (60–62). Having recovered his freedom, he went to the far West (Spain), then to Asia Minor, Macedonia and Crete. He was again imprisoned and at last beheaded in Rome, on June 29th, of the year 67.

9. Missionary Labors of St. Peter.—The early labors of St. Peter in Palestine are recorded by his companion, St. Luke, in the first twelve chapters of the Acts of the Apostles. St. Luke afterwards became the companion of St. Paul, and for this reason the subsequent labors of St. Peter are not so well known as those of St. Paul. Soon after receiving the centurion and his household into the Church, Peter, the prince of the Apostles, presided as bishop over a large congregation at Antioch, where the followers of Christ were first called "Christians." Later on, we see him as missionary traversing Pontus, Galatia, Cappadocia and other countries. In the beginning of the

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reign of Claudius, about the year 42, he arrived at Rome where he established a church and presided over it as bishop.

In Rome, St. Mark, a companion of St. Peter, wrote the second of the four Gospels and St. Peter approved it. St. Peter then sent Mark to Alexandria to establish a Christian church and govern it as bishop. The churches of Rome, Jerusalem, Antioch and Alexandria justly trace their origin to St. Peter, and are honored as patriarchal sees. St. Peter was martyred at Rome, together with St. Paul, June 29, 67. He was crucified, as Our Lord had foretold.

10. **St. Peter in Rome.— St. Peter had labored in Rome during a visit previous to the last sojourn, which ended with his death.** This fact is proved:

1°. By many documents of Christian antiquity:

(a.) The writings of Clement of Rome, Ignatius, Papias, Irenæus, Cyprian, Epiphanius, Eusebius, Orosius and Jerome.

(b.) The Liberian catalogue of popes, compiled about the year 360.

(c.) The ancient martyrologies which note a feast established in honor of "the chair of St. Peter which he first used at Rome."

(d.) The works of Suetonius, a pagan writer who tells of the expulsion of the Jews from Rome by Claudius, because "at the instigation of a certain Chrestus" (Christ) they created continual disturbances, thus proving that there existed in Rome a Christian community as early as the reign of Claudius (41–54), the time when Peter first visited Rome.

2°. By the Sacred Scriptures:

(a.) The first Epistle of Peter was written from a city

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which was called Babylon. Now this cannot mean the ancient Babylon on the Euphrates, which, according to Pliny and Strabo, had at this time become "a great solitude." St. Peter did not extend his missionary labors so far as that Babylon, nor was there ever a Christian community there. Moreover, "Babylon" is a very natural figurative expression for Rome. In this sense it was understood by Papias, a disciple of the Apostles, as Eusebius notes.

(b.) That there was a Christian community in Rome before the advent of St. Paul, is proved by St. Paul himself, for he longed "to see the Roman church, whose faith is spoken of throughout the world." Moreover the church of Rome was already in a flourishing condition about the year 57, when St. Paul wrote his Epistle although he himself had not, as yet, visited it.[2] Who founded the Roman church, if it was not Peter? No other Apostle has ever been mentioned as its founder.

3°. By ancient church history. The date of St. Peter's sojourn in Rome, as established by tradition (*i. e.* during the time from his baptism of Cornelius to his imprisonment by Herod Agrippa, 38–44) fits in well with the fact that, during all this time, we have no historical record of Peter's presence anywhere else.[3]

St. Peter, of course, did not remain constantly in Rome. In the year 50 he presided at the Apostolic Council of Jerusalem, and he went also to Corinth, Antioch and other places.

11. **The Other Apostles.**— Concerning the other Apostles we know very little. St. James the elder suf-

[2] *Romans* i. 1–15, xv. 20–25.

[3] "This is the unanimous testimony of the ancient Church, and all pretended proofs to the contrary have no foundation in history." Döllinger, "The Church and Christendom."

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fered death about the year 42. St. James the younger, first bishop of Jerusalem, was stoned to death in 62. St. John, the brother of James the elder, was imprisoned with St. Peter in Jerusalem. Afterwards, while residing in Ephesus, he governed the growing congregations of Asia Minor, and gathered around him some distinguished disciples, e. g., Ignatius and Polycarp. During the reign of Domitian, he went to Rome, where he was thrown into a cauldron of boiling oil. Having been miraculously preserved, he was banished to the island of Patmos, in the Ægean Sea, where he wrote the Apocalypse, or Book of Revelations. After the death of Domitian, in the year 96, he returned to Ephesus, and there wrote the fourth Gospel to prove the divinity of Christ. His constant sermon was, "Little children, love one another." He died about the year 101.

For the rest we have to rely upon traditions. All the Apostles, except St. John, suffered martyrdom. St. Andrew preached the Gospel in Scythia (Southern Russia), St. Thomas in Parthia, St. Bartholomew in Southern Arabia (India), St. Philip in Phrygia. With regard to the death of the Blessed Virgin, there are two traditions, the first of which states that she died in Jerusalem, about the year 45, surrounded by the Apostles; the other, that she accompanied St. John to Ephesus, where she died at a later date.

Before the close of the first century, we find Christian communities in Palestine, Syria, Mesopotamia, Asia Minor, Macedonia, Greece, Italy, Spain, Ethiopia and Egypt. These communities included many persons of education and good social position. That the new converts did not belong solely to the poor and illiterate class is proved:

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1°. By the many martyrs in the highest stations of life, e. g., Flavius Clemens, a cousin of Domitian.

2°. By the rich contributions to the Church.

3°. By the frequent refutations of the false systems of pagan philosophy.

II. The Destruction of Jerusalem

12. **The Taking of the City.— Deceived by false prophets and oppressed by the proconsul Gessius Florus, the Jews openly revolted against the imperial government in the year 66.** The Roman forces under command of Vespasian, and later of Titus; thereupon besieged the doomed city.[4] In obedience to the admonition of Christ, the Christians departed from Jerusalem, after having seen the wonderful signs foretold in the Gospel and fled to Pella. Jews from many towns and rural districts had flocked to the city for the celebration of Easter, and famine reigned within its walls. Titus plundered the city in the year 70; and the temple was burned to the ground. Considerably more than a million Jews were slain; and 97,000 were carried into captivity. Among the booty of the conquerors was the seven-branched candlestick, which was taken to Rome and there remained until the capture of that city by the Vandals in 455. To commemorate the victory of Titus, a triumphal arch was erected in Rome.

13. **Effects of the Fall of Jerusalem.— The destruction of the Holy City was a significant event in the history of Christianity.**

1°. It was the fulfilment of the prophecy of Christ. A parallel may be seen between the words of Christ foretell-

[4] Flavius Josephus, commander of the great fortress, Jotapata, was taken prisoner. He became the companion of Titus and historian of the Jewish war.

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ing the ruin of Jerusalem: "There shall be then great tribulation such as hath not been from the beginning of the world,"[5] and the words of the historian, Josephus, recording the event, "No city ever suffered so much, nor was there from the beginning of the world a generation so fruitful in violence."

2°. It was a punishment of the Jews in answer to their challenge, "His blood be upon us and upon our children."[6] After the fall of Jerusalem, the Jewish nation was scattered through the world and remains to this day an eloquent testimony to the divinity of Christ.

3°. The Temple was to last until the coming of the Messiah, and its destruction is a proof that he has already come.

In the reign of Hadrian, about 135, the Jews, deluded by a false prophet, Bar-Kochba, again rebelled. Jerusalem was then totally destroyed by the Romans. Some 600,000 Jews perished and Palestine was devastated. This final destruction of Jerusalem still further emphasized the distinction between Christianity and Judaism. It now became clear that Christianity was not a Jewish sect, but a world religion.

III. Persecutions

14. **Causes.**—The general cause of the persecutions was the opposition between the Kingdom of Christ and the kingdom of the world: "Because you are not of the world . . . therefore the world hateth you."[7]

The particular causes of the persecutions may be enumerated as follows:

1°. The pagans were irritated because their pride and

[5] *Matthew* xxiv. 21.
[6] *Matthew* xxvii. 25.
[7] *John* xv. 19.

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sensuality were severely condemned by the Christian religion.

2°. Pagan priests, soothsayers and merchants who had lost their influence and profits, excited the masses against the Christians.

3°. The Roman statesmen, seeing the Christians refuse to worship the national deities, proclaimed them enemies of the state.

4°. The Roman emperors became enraged because their ancient rights were attacked, for they had been supreme rulers in both religious and temporal matters.

5°. The populace attributed every disaster of the state to the anger of the gods, caused by the toleration of the Christian religion; and the Jews promoted these prejudices.

6°. False reports concerning the religious practices of the Christians charged them with atheism, with Thyestic banquets, at which the flesh of children was eaten, and with hatred of all men.[8]

St. Augustine enumerates ten general persecutions, the most cruel of which were the first, the seventh and the tenth. They cover a period of nearly three centuries. Those Christians who sealed their faith with their blood were called *martyrs* (witnesses); and their number is estimated at about eleven millions. Those who professed their faith openly at the risk of property and life, without, however, suffering death, were called *confessors.*[9]

[8] *Odium generis humani,*—Tacitus.

[9] Those who renounced the faith received the name of *lapsi* (apostates); and of them, some, who had denied the faith by offering sacrifices to the gods, were known as *sacrificati* or *thurificati* (sacrificers, or offerers of incense); others, who had saved themselves by falsely procuring testimonials that they had offered sacrifice, were called *libellatici* (procurers of bills); others, who

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15. **The Persecutions.— The First Persecution (64–68) under Nero, was instigated by his wife, Poppæa.** It raged for the most part in and about Rome, for the Christians were accused of having set the city on fire. As Tacitus relates, they were torn into pieces by wild beasts, drowned in the Tiber, covered with pitch to be lighted and used as torches. Sts. Peter and Paul were among the martyrs.

The Second Persecution (94–96) was under Domitian. Moved by the fear of rival claimants to the throne, he summoned before him the relatives of Christ. The sight of their hands, hardened by labor, convinced him that they were not dangerous to his supremacy.

The Third Persecution (98–117) was under Trajan. Among the martyrs were Simeon, bishop of Jerusalem, cousin of Our Lord, and Ignatius, bishop of Antioch, whose seven letters, written on his way to martyrdom, are still extant. Pliny the Younger has given a beautiful description of the life of the Christians at this time.

The Fourth Persecution (160–180) was under Marcus Aurelius. St. Justin was among the martyrs.

The Fifth Persecution (202–211) was under Septimius Severus. St. Irenæus, bishop of Lyons, and Sts. Felicitas and Perpetua suffered martyrdom.

The Sixth Persecution (235–238) was under Maximin the Thracian.

The Seventh Persecution (249–251) was under Decius. It was especially directed against the bishops and priests as a menace to the safety of the state; and

had registered their names in proof of their paganism, were called *acta facientes* (the registered); and still others, who surrendered the Sacred Scriptures to be burnt, were called *traditores* (traitors). The latter form of denial was especially common under Diocletian.

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throughout the whole empire the most refined methods of torture were employed. Among the martyrs were Sts. Agatha, Apollonia and Pope Fabian. The persecution continued under Gallus and lasted until 253.

The Eighth Persecution (257–260) was under Valerian. Pope Sixtus II and his holy deacon Lawrence were martyred.

The Ninth Persecution (275) was under Aurelian.

The Tenth Persecution (303–305) was under Diocletian. Four different edicts issued against the Christians caused terrible scenes of bloodshed, and gave this period the name of "The Age of Martyrdom." Eusebius of Cæsarea, an eye witness of the cruelties, writes: "The executioners were wearied with slaughter, and their swords blunted and broken." The hands of the martyrs were filled with incense and held over fire, so as to force them to offer sacrifice. Vinegar and salt were placed in their eyes and rubbed into their wounds. Molten lead was poured into their ears and mouths. "Christians who possessed the courage to endure such sufferings might easily have conquered the pagans," writes Tertullian, "were it not more wicked to kill than to be killed." The Theban Legion and its commander, St. Mauritius, together with Sts. Sebastian, Agnes, Catherine, Lucy and Afra, suffered martyrdom. The persecution continued under Galerius until 311.

16. **The Edict of Milan.— In the year 313, the joint emperors, Licinius and Constantine, issued at Milan an edict of toleration "allowing each individual to practise whatever religion he professed."** Constantine had gained a signal victory over the usurper Maxentius at the Milvian Bridge in 312. Having prayed to the God of the Christians, he and his whole army beheld at midnight

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a wonderful sign in the heavens with the inscription ἐν τούτῳ νίκα — "In this conquer." Eusebius in his "Life of Constantine" relates that the emperor himself told this story. Constantine ordered the construction of a labarum, or imperial standard, bearing the monogram of Christ — ☧. In gratitude for the favor granted him, Constantine proclaimed liberty of worship and soon afterwards decreed that the churches and other property which had been confiscated should be returned to the Christians.

IV. Pagan Philosophies and Christian Apologists

17. **Attacks by Philosophers.— While the Roman emperors were persecuting Christians with the sword, pagan writers turned weapons of calumny and ridicule against the Christian faith.** Their object was twofold; first, to excite the emperors and the populace against the Christians; secondly, to prevent the pagans from entering the Church. Among those who attacked Christianity with shafts drawn from history and pagan philosophy were the philosopher Celsus and his friend Lucian, the satirist (about 170), Porphyrius (about 270), and the Jewish writers of the Talmud (a book of Hebrew religious and legal traditions, begun about the year 200).

18. **Christian Apologists.— The pagan charges were refuted by the Christian apologists.** They proved the innocence of the Christians, the purity of their lives, and the sublimity of their teaching; and refuted various base pagan calumnies. From the miracles and prophecies, they demonstrated the divine character of the Christian religion. Some Christian writers made a direct attack upon paganism, exposing its absurdities and contradictions, and showing the folly of adoring idols.

The Emperors Hadrian, Antoninus and Marcus Au-

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relius, in the years 117–180, were rather favorable to Christianity, and at this time there flourished several distinguished Christian apologists. The most renowned were: Justin the Philosopher (who gained a martyr's crown about the year 166), Irenæus (whose refutation of heresies was written about 180) Tertullian, Minucius Felix, and, a little later, Cyprian, Clement of Alexandria and Origen.

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CHAPTER IV

LIFE OF THE CHURCH

I. Heresies

19. **Definition of Heresy.**— By heresy[1] we understand the rejection of a truth revealed by God and taught by the Church as so revealed. Every wilful denial of a divinely revealed truth is, of course, a sin against the Holy Ghost, for, since Christ commissioned the Church to define with infallible certainty the doctrines of faith, the rejection of any article of faith defined by the Church is an attack upon the veracity of Christ. Conflicts with heresy have been of great profit to the Church. They are the means of bringing out more fully and demonstrating more clearly the true doctrines. Thus, for example, the profound writings of St. Augustine were occasioned by the errors of Pelagius.

20. **Gnosticism.— Gnosticism (literally "superior knowledge"), broke out in the time of the Apostles.** According to Origen, it arose among pagans who had embraced Christianity, but were not content with its simple faith and sought to introduce portions of Greek philosophy, the doctrines of Zoroaster, and Buddhism. The Gnostics taught dualism, namely that matter is eternal; that it is the origin of evil, and necessarily antagonistic to God; that a spirit, Demiurge, created the world out of matter; that the "Eon," Jesus, had only a

[1] "Heresy" literally means "a choosing."

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phantom body, and redeemed man only by communicating to him a more perfect knowledge. These innovators based their doctrines on distorted passages of Holy Scripture and on "secret traditions." Gnosticism was really a return to paganism. Some of its followers were given to extreme asceticism, whereas others practised every manner of debauchery. There existed more than thirty systems of Gnosticism, chief amongst them being those of Simon Magus, Valentinus, Saturninus, Basilides, Marcion and Karpocrates. St. John, in his Gospel, and St. Irenæus, in his work, "Against Heresies," were the principal adversaries of the Gnostics.

21. **Manichæism.— Manichæism is the Persian form of Gnosticism and its author was Manichæus, or Manes.** According to a tradition, he was flayed alive, about the year 276, by order of the Persian King Veranes I. His doctrine was a combination of Parseeism and Gnosticism, and had little in common with Christianity, but merely substituted Christian names for pagan names, while retaining pagan ideas. Two eternal principles, Light and Darkness, are said to be constantly at war with each other. Man is supposed to consist of two elements, mind and matter; and the latter is the source of all evil. Jesus, the Son of Eternal Light, assumed a phantom body, and redeemed man by instructing him to alienate himself from evil matter. His death on the cross was an illusion. The "perfect" among the Manichæans were obliged to abstain from animal food and intoxicating liquors; the killing of animals was prohibited to them; they were enjoined not to perform manual labor; and marriage was forbidden. The Manichæans boasted outwardly of their asceticism and superior knowledge, but their vicious lives belied their professions. They based

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their doctrine on the pretended revelations of "Manes, the Paraclete," and on the Sacred Scriptures. Their distinguished adversary, St. Augustine, wrote to them: "You, who believe what you please of the Gospel and reject what you please, are believing yourself rather than the Gospel."

22. **Minor Sects.**— 1°. The Montanists were a sect of rigorists founded soon after 150 by Montanus, who claimed to be the organ of the Holy Ghost. The renowned Tertullian was for a while a Montanist.

2°. The Monarchians, who believed in only one Divine person, were represented in Rome by Sabellius who was excommunicated by Pope Callistus (217–222).

3°. The Novatians, or disciples of Novatian, were opposed by Pope Cornelius (251–253). They practised austerity and called themselves "Katharoi," i. e. the "Pure."

4°. The Donatists, named after Donatus, one of their leaders, originated in Carthage in 311. They first appeared as one of the two parties in a quarrel over an episcopal election, and became so numerous that in 330 they were able to gather 270 bishops in council. Constantine and Constans employed stern measures against them, but without avail. Julian favored them. Optatus of Mileve wrote their history; and St. Augustine published a number of writings against them. The Donatist schism lasted until the conquest of Africa by the Saracens in the seventh century. Among the Donatist errors was the doctrine that the validity of the sacraments depends on the spiritual condition of the person dispensing them.

5°. The Chiliasts[2] taught that Christ would shortly re-

[2] Χίλιοι means "a thousand."

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turn to earth and reign for a thousand years. This doctrine originated from a misinterpretation of the Apocalypse.[3] It attracted some of the early writers of the Church, but its progress was checked by the Roman priest Caius and by the Catechetical School of Alexandria.

II. Constitution of the Church

23. **The Hierarchy.— The essential constitution of the Church was given by Christ Himself when He instituted the hierarchy, which includes both bishops and priests.**

In the New Testament,[4] we find, on the one hand, references to "The Learning Church," the people; and, on the other hand, references to "The Teaching Church," that is, to bishops, priests, and deacons, who admonish, instruct, guide and even punish, the lay members of the society.[5]

At first the titles of the various classes of superiors were not so clearly distinguished as their duties.[6] Priests, bishops, and Apostles were, all of them, called sometimes "episkopoi" (overseers), and sometimes "presbuteroi" (elders); but there was a real difference of rank and power, despite the interchange of titles.

24. **Origin of the Hierarchy.— The Apostles, instructed by Christ, provided for a triple gradation of**

[3] Chapters XX and XXI.

[4] *II Tim.* i. 6; *Acts* xiv. 22; *Acts* vii. 6.

[5] See the excommunication of the Corinthian, *I Cor.* v. 5; also the punishment of Ananias and Saphira, *Acts* v., and of Simon Magus, *Acts* viii.

[6] Thus nowadays a man may have an inexact *title,* such as "professor," "rector" or "director," although the *duties* of his office are perfectly well defined.

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power, the apostolate (or episcopate), the presbyterate, and the diaconate.

This is plain for,—

1°. Holy Scripture shows that the Apostles and their successors, the bishops, performed functions not given to priests and deacons, who taught and baptized, but did not ordain or confirm.[7]

2°. The early Christians adhered with such zeal to ancient usages, that an innovation in the slightest detail would have met with great opposition. It is therefore absurd to presume that the priests and people of the entire Church would submit to any such usurpation as the introduction of episcopal authority. And that there should not remain even a single record of this, would be utterly impossible.

3°. We have catalogues of the lives of bishops reaching back to the earliest ages; and in no see do we find more than one bishop, although frequently there are several priests.

4°. The early Fathers of the Church state in explicit terms the institution of bishops by the Apostles, and comment upon their power and dignity. Clement of Rome, who died about the year 100, says: "A bishop has a particular charge laid upon him and the priest exercises functions special to his office; the levite has his own proper ministry, but laymen have to do with laws that pertain to their own order." St. Ignatius (+ 107) writes to the Christians of Smyrna: "Obey the bishop as Jesus Christ, and the priests as the Apostles, and give honor to the deacons as commanded by God." Polycarp (about 150) calls the bishop "the master of his church." The Fathers of the second and third century lay particular

[7] See *I Tim.* v. 22 and *Acts* viii.

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stress upon the superiority enjoyed by the bishops over the priests.

The first bishops were appointed by the Apostles. Later on the clergy chose the bishop from among themselves, in the presence and with the consent of the people; because, as St. Paul says, the bishop must have a good testimony.[8] Priests and deacons were subordinate to the bishop. As the labors of the deacons increased, subdeacons, acolytes, exorcists, lectors and porters were appointed to assist them. Pope Cornelius, writing about the year 250, informs us, that the church of Rome had 46 priests, 7 deacons, 7 subdeacons, 42 acolytes and 52 exorcists, lectors and porters. The inferior offices were a school of preparation for the priesthood. The care of the sick and the instruction of women were committed to the deaconesses, who were pious virgins and widows, consecrated to God.

25. **Celibacy.— The practice of celibacy is founded on the character of the Christian priesthood.** The Church demands the observance of clerical celibacy for the following reasons:

1°. The state of viriginity embraced out of love for God is more perfect and more exalted than the married state[9] and therefore is the fitting state for priests who offer the Holy Sacrifice of the Mass.

2°. The unmarried man can give his life wholly to the things of God. He alone enjoys the absolute independ-

[8] *I Tim.* iii. 7.

[9] See the words of Christ,—"He, that can take it, let him take it." *Math.* xix. 12.—Also St. Paul's words: "It is good for a man not to touch a woman . . . but, if they do not contain themselves, let them marry." "He that giveth his virgin in marriage, doth well, and he that giveth her not doth better." *I Cor.* vii.

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ence so necessary at times to the discharge of priestly duties.[10]

In the earliest days of the Church, pious priests and laymen who voluntarily entered upon the practice of celibacy, were held in highest esteem, as St. Justin (+ 166) bears witness. St. Ignatius (+ 107) had to warn them "not to exalt themselves" over the married bishops. Celibates were chosen for the holy ministry in preference to married men. Those who were married twice could not enter the priesthood.[11] "It behooveth a bishop . . . to be the husband of one wife." No priest was allowed to marry after his ordination; and this is still the custom in the Oriental Church which possesses a married clergy.

Celibacy became an element in the very life of the Primitive Church. We find it imposed on clerics by law, in the year 255, at the second Synod of Carthage, and in 305, at the renowned Synod of Elvira in Spain. In the Western Church the discipline of celibacy finally became universal; but in the Eastern Church it never obtained the force of law.

26. **Unity of the Church.— The union between the churches of different cities developed very quickly.**

It was promoted by:

1°. The established forms of communications by which one local church informed the others of important events that had taken place, such as elections of bishops, heresies, excommunications, and the deaths of martyrs. We have an instance of this in the letter of the church of

[10] "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." *I Cor.* vii. 32, 33.

[11] *I Tim.* iii. 2.

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Smyrna informing other churches of the martyrdom of St. Polycarp.

2°. The commendatory letters by which strangers were introduced to churches where they were not known.

3°. The dealings of the metropolitan with the suffragan churches, and of the mother churches with the *filiales*, or daughter churches.

4°. The assembling of provincial synods,[12] which occurred frequently after the year 250, and proved a powerful means of uniting the clergy and of combating heresies and schisms.

5°. Above all the universal recognition of the primacy of the Bishop of Rome, the center of unity for the whole Church.

27. **Primacy of the Bishop of Rome.— As the centre of diocesan unity is the local bishop, so the center of unity for the Universal Church is the "rock," upon which the entire edifice is built, namely the pope, the bishop of Rome.** The prerogative of primacy over the entire Church, possessed by St. Peter and by his successors, the bishops of Rome, may be proven:

1°. From many texts of the New Testament which state:

(a) That Christ conferred upon Peter the primacy over the other Apostles.[13]

[12] Ecumenical synods, or councils, are those in which the bishops of the whole inhabited world (Οἰκουμένη) are assembled; and over which the pope presides either personally, or by a duly authorized representative. Provincial councils are those in which the bishops of a province assemble under the presidency of the archbishop. Diocesan synods are those in which the priests of a diocese meet under the presidency of their bishop.

[13] See especially, *Matt.* xvi. and *John* xxi.

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(b) That, after the ascension of Christ, Peter exercised authority over the other Apostles.[14]

2°. From history which shows that St. Peter's successors were recognized as heads of the Universal Church:

(a) Pope St. Clement, about the year 96, gave a practical example of the exercise of primacy, when, as head of the Church, he terminated a dissension at Corinth. He rebuked the Corinthians and refused to depose certain good priests who had been complained of, thus clearly implying his jurisdiction over the church of Corinth. The Corinthians submitted to his decision obediently, thereby acknowledging his primacy. Merely as bishop, he would have had nothing to say in Corinth. Were Clement not the supreme head of the Church, the Corinthians would never have referred the matter to Rome, for the Apostle John was still living at Ephesus, so much nearer at hand.

(b) Again in the second century, Pope Anicetus (157–168) and Pope Victor I (190–202) decided for the whole Church the controversy regarding the celebration of Easter.

(c) In the third century Pope St. Stephen (+ 257), put an end to the controversy regarding the validity of baptism conferred by heretics; and the bishops of Africa and Asia Minor accepted his adverse judgment.

(d) The early Fathers of the Church bear frequent witness to the primacy of the see of Rome,— so, for instance, Sts. Ignatius, Irenæus, and Cyprian. St. Ignatius (+ 107) speaks of the church of Rome as "presiding over all the churches." St. Irenæus (+ 202) says, "With this church all the faithful must of necessity agree, on account of its more powerful authority." St. Cyprian

[14] See *Acts* i.–xv.

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(+ 258) has many passages which go to prove the supreme jurisdiction of the bishop of Rome.[15]

(e) Even heretics, for example the Donatists, appealed to the judgment of the Roman see, and by this act acknowledged its supreme authority.

(f) The Emperor Aurelian (+ 275) was aware that the Christians recognized the bishop of Rome as the head of the Church. When Paul of Samosata insisted on holding the see of Antioch, contrary to the will of the bishops, the emperor forbade that any one who was not recognized by the bishop of Rome should remain in the see of Antioch.

We must not forget that the Church in the primitive ages was so harmonious, and the individual pastors were so dutiful and so richly endowed with special graces and charismata, that the popes had little occasion to make use of their authority. Moreover, persecutions often interfered with the freedom of the popes, so that we do not find as many evidences of their authority as we might expect.

III. Theology and Catholic Practice

28. **Ecclesiastical Writers.**— Very early the Church commenced to develop her theology. At first she was obliged to refute the assaults of pagan philosophers, then the attacks of heretics, and finally she began to place before the faithful the positive truth and beauty of the Christian Revelation. The Fathers of the Church were the foremost representatives of ecclesiastical science.

A distinction is made into three classes,— Fathers, Writers, and Doctors of the Church. The Fathers of the

[15] Tertullian (+ 240), although a Montanist, calls the bishop of Rome, "the bishop of bishops."

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Church possess four characteristics: (1) they wrote in the early ages *(antiquitas)*; (2) they correctly taught the doctrines of the Church (*doctrina orthodoxa*); (3) they were renowned for their holiness (*sanctitas vitæ*) and (4) they were approved by the Church (*approbatio ecclesiæ*).

Ecclesiastical Writers are those who lack any of these marks, e. g. Tertullian, Eusebius, Origen.

Doctor, or Teacher of the Church (*doctor ecclesiæ*), is an honorary title conferred upon those writers who have edified and strengthened the Church by eminent learning.

The four great Fathers of the early Church in the East are: St. Athanasius, St. Basil, St. Gregory Nazianzen, and St. John Chrysostom; and in the West, St. Ambrose, St. Augustine, St. Jerome, and St. Gregory the Great.

The writings of the Apostolic Fathers, (the immediate disciples of the Apostles), are eight most important historical documents, which appeared before the year 168. They are the works of (1) Pope St. Clement, of Rome; (2) Barnabas, companion of St. Paul; (3) Ignatius, Bishop of Antioch; (4) the author of the Epistle to Diognetus; (5) Hermas, author of "The Shepherd"; (6) Papias, Bishop of Hierapolis: (7) Polycarp, Bishop of Smyrna; (8) The Church of Smyrna (namely, an epistle on the martyrdom of St. Polycarp).[16]

All the Apostolic Fathers wrote in Greek, at that time the universal language. About the time of Tertullian (200), Latin began to be the language of the Church.

[16] The oldest of all the documents of this period is the Διδαχή, or Doctrine of the Twelve Apostles, rediscovered at Constantinople in the year 1883.

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The most distinguished writers of the Church, immediately after the Apostolic Fathers were:

1°. The Greek writers,—Irenæus, disciple of Polycarp and Bishop of Lyons (+ 202), Clement of Alexandria, once a pagan philosopher (+ 217), and Origen, "the father of Scriptural exegesis"[17] (+ 254).

2°. The Latin writers,—Tertullian, a priest of Carthage (+ 240), Cyprian, Bishop of Carthage (+ 258), and Lactantius, the "Christian Cicero" (+ 330).

The Catechetical School of Alexandria, an academy of Christian philosophy, exercised a great influence over the Church of the third century, chiefly through the writings of Clement of Alexandria and of Origen.

29. **Baptism and Confirmation.— In the early ages of Christianity, Baptism was usually administered by a triple immersion of the body in water.**[18] In case of necessity, especially with weak and infirm persons, it was conferred by sprinkling or pouring the water. Great enthusiasm and special gifts of grace supplied the place of a long preparation; but earnest faith and sincere sorrow for sin were always required.

At a later period, adults who sought to be admitted to baptism were thoroughly instructed and then tested by time. They were called catechumens,[19] and were divided into three classes:

1°. "The hearers," who were allowed to remain at the service during the sermon and the reading of the Scriptures, and who continued in this class for three years.

[17] "Exegesis" means "interpretation."

[18] The immersion symbolized burial and resurrection. See *Rom.* vi. 3; *Col.* ii. 12.

[19] "Pupils" from the Greek Κατηχεῖν, to instruct.

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2°. "The kneelers," who remained after the sermon to receive the imposition of hands.

3°. "The standers," who were permitted to assist at the whole Sacrifice of the Mass, but not to receive Holy Communion.

Having spent three years of preparation with prayer and fasting, the catechumen had to renounce Satan and to make a profession of faith, before being baptized. He then received the kiss of peace and was brought into the presence of the faithful, "the saints." [20]

The proper time for the administration of this sacrament was the vigil of Easter (or of Pentecost). Ordinarily the bishop was the minister. In case of necessity, baptism could be administered on any day of the week, and by laymen. The present ceremonies of baptism originated in Christian antiquity. The white garment is a symbol of innocence; salt, of wisdom; the burning light, a sign of faith that enlightens, of hope that aspires to heaven and of love that warms. Previously to the third century, infants were not baptized except in case of necessity. Sponsors were customary in the second century. The practice of deferring the reception of baptism until there was danger of death was disapproved by the Church. The newly baptized persons wore their white garments from Easter Saturday until the following Sunday, "White Sunday," at which time they received their first Holy Communion.

In the ancient Church the sacrament of confirmation was usually administered together with baptism. It was conferred by the bishop. The rite consisted of the

[20] All Christians were named "saints," because sanctified by baptism and called to sanctity.

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anointing with holy chrism and the laying on of hands, as St. Cyprian (+ 258) bears witness.

30. **Discipline of the Secret.**— **The primitive Christians, following the example of Christ and His Apostles,[21] maintained a certain reserve in regard to the doctrines of Christianity.** They kept from the pagans and catechumens the full knowledge of the sacred mysteries, lest these mysteries might be exposed to ridicule and profanation. This practice, called the discipline of the secret, was observed with special care in regard to the Holy Eucharist,[22] which was represented in allegories, parables, and symbols. One of the most famous symbols was "the fish," which stood for Christ because the initial letters of the Greek word ΙΧΘΥΣ (fish) suggested the acrostic Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ (Jesus Christ God's Son Saviour).

The early Fathers speak very carefully, using such expressions as: "I shall be understood by the faithful," "My meaning is clear to the initiated." This practice explains the frequent occurrence of obscure passages. It helped to cause the evil reports current among pagans regarding supposed nefarious practices of the Christians, such as: "They eat human flesh," "They drink blood," "They kill a child and eat its flesh wrapped in bread." Wrong as these reports were, they furnish an undeniable proof of the antiquity of Holy Mass, and of the primitive Christian faith in the real presence of Our Lord under the form of bread. The catechumens were not instructed in the sacred mysteries until after baptism, as St. Augus-

[21] *I Cor.* iii. 2.

[22] Eucharist means "thanksgiving," and refers to Our Lord's giving of thanks at the Last Supper.

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tine makes clear to us in his homily cited in the Roman Breviary, on May third.[23]

31. **Mass in the Early Church.— In the early Church, Holy Mass was concluded with the agape or love-feast, which was celebrated by the chanting of hymns, by prayer and by the kiss of peace.** Owing to the abuses to which they gave occasion even in the days of the Apostles,[24] these feasts were separated from the celebration of the Lord's Supper, and later were abolished entirely. Holy Mass was celebrated in private houses. "Continuing daily with one accord in the Temple,. and breaking bread from house to house (Holy Communion), they took their meat with gladness and simplicity of heart." "And they were persevering in the doctrine of the Apostles and in the communication of the breaking of the bread and in prayers."[25]

Many of the early Fathers testify to the faith of the Christians in the true presence of Christ in the Holy Eucharist. St. Ignatius (+ 107) accusing the Docetists, says of them: "They abstain from the Eucharist and refuse to join in prayer, because they do not agree with us, that the Eucharist is the flesh of our Saviour, Jesus Christ, the same who suffered for our sins."[26]

In his Apology to the Emperor, Marcus Aurelius, St. Justin Martyr (+ 166) gives an extensive description which shows that the celebration of the Eucharist then contained all the essential parts of our present Mass. The reading of passages from the Prophets (Epistle), and

[23] Feast of the Finding of the Holy Cross, *Lect.* viii.
[24] See *I Cor.* xi. 21.
[25] *Acts* ii.
[26] *Epistle to the Smyrnians.*

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the Apostles (Gospel) being ended, the bishop preaches. This over and a prayer recited, bread and wine mixed with water are brought to the bishop, who takes it, gives glory and praise to the Father in the name of the Son and of the Holy Ghost (Offertory), after which he gives thanks ("Gratias Agamus" in the Preface) and makes a prayer, and the people answer "Amen." The deacons distribute the blessed bread and the blessed wine to all the faithful present, then carry it to the absent (Communion). "This food we call the Eucharist, and no one is permitted to partake of it unless he believes in the truth of our doctrine, is baptized unto the remission of sins and regeneration, and lives as Christ has lived. For we do not receive these things as ordinary food and ordinary drink; but as our Lord Jesus Christ became man and took upon Him flesh and blood for our redemption, so also believe we, that the food blessed by the prayer which contains His words (Consecration) has become the flesh and blood of Jesus incarnate. For the Apostles in their records called Gospels, transmitted to us the command which Christ gave them when, after taking bread and giving thanks, He blessed it and said: 'Do this in commemoration of Me.'"

The present Mass-prayers originated in the primitive Church; and the canon, except a few unessential additions, is entirely of apostolic origin. Communion was given under both kinds generally; but under one form when administered at homes during persecution, and also in the case of infants. The primitive Christians approached Holy Communion regularly on Sundays, and as often as they assisted at the Holy Sacrifice on other days. Sinners were excluded ("excommunicated"), until they had expiated their guilt by penance.

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32. **The Sacrament of Penance.— Christ conferred on the Apostles the power of forgiving and retaining sins,[27] and as the Apostles could not exercise this judicial power, unless the sinner disclosed the state of his conscience, the early Christians confessed their sins to the Apostles.[28]**

Penitential confession of sin was so necessary a condition of divine pardon that it has determined the popular name of the sacrament of reconciliation in nearly all languages.[29] A distinction was made between grievous (mortal) and lesser (venial, i.e., more easily pardonable) sins. To obtain pardon for mortal sin, confession was a necessary condition. The confession might be: 1° public in the church before the whole people; 2° semi-public before the clergy and under the seal of confession; 3° private, as at present. The last was the common rule. The Fathers of the Church frequently warned the faithful against insincerity in confession. The public, or semi-public, confession was enjoined as a penance, probably after a private confession had been made and especially in the case of public scandalous crimes, such as apostasy from the faith, or murder. In the West it was abolished by Leo III (+ 816).

In the third century the penitential discipline developed into a graded system of four degrees, the highest three corresponding to the three degrees of the catechumenate. The penitents were divided into four classes: 1°. "The weepers," who were excluded from all worship and who

[27] "Whose sins you shall forgive they are forgiven." *John* xx. 23.

[28] See *Acts* xix. 18, *Ep. St. James* v. 16.

[29] The Greek "ἐξομολόγησις" means "acknowledgement"; the Latin "confessio," means "admission." The Latin form obtains also in Italian, Spanish, French and English.

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begged at the entrance of the church for the prayers of the faithful passing in. 2°. "The hearers," who were permitted to assist at Mass until the end of the sermon, which was preached immediately after the Gospel. 3°. "The kneelers," who knelt to receive the imposition of hands.[30] 4°. "The standers," who were allowed to remain during the whole Sacrifice of the Mass, but were excluded from Holy Communion.

According to the grievousness of his sin, the penitent had to pass through some or all of the stages of penitential discipline. The duration of penance also was regulated by the character of the offense. Twenty years was the penance for murder, upwards of nine years for impurity, a life sentence for idolatry and apostasy. Those who had repeatedly been guilty of the same sins were forever excluded from Holy Communion, although absolution might be given them. The penitents were also subject to many restrictions. They were barred from the priesthood; and they had to renounce all amusements, thus giving a warning to others to avoid sin. The penance was relaxed upon evidence of fervent sorrow, or in case of illness, or upon the intercession of the martyrs. This last was clearly equivalent to the granting of an indulgence, that is, a remission of temporal punishment. The penitential term having expired, solemn reconciliation was effected through the bishop by the laying on of hands and absolution.

33. **Other Sacraments.— Extreme unction was administered in the early Church as at present.** This is proved by the Fathers of the Church, who quote the words

[30] Some penitents remained as long as twenty-five years in this class.

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of the Epistle of St. James in proof of the divine institution of this sacrament: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." [31]

The sacrament of holy orders was administered in the time of the Apostles by the laying on of hands. This is seen from St. Paul's words to Timothy: "I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands." [32] The ceremonies accompanying the administration of this sacrament are laid down in the Apostolic Constitutions, which were compiled about the year 300, and were based upon still older customs.

Marriage, according to the words of Christ [33] and of St. Paul [34] was absolutely indissoluble. Neither of the parties could ever contract a new marriage during the life-time of the other. The marriage ceremony was performed by the bishop during the Sacrifice of the Mass. Marriages between Christians and pagans were forbidden.

34. **Religious Practices.— The burial of the dead was most reverent. The remains were not burned as was the pagan practice, but buried in the ground according to the custom of the Jews.** This practice was based upon the respect due to the body, "the temple of the Holy Ghost," which as the seed of immortality was committed to the earth to rise immortal and impassible.[35] In Rome

[31] v. 14.
[32] *II Tim.* i. 6.
[33] *Math.* xix. 6, *Mark* x. 9–12, *Luke* xvi. 18.
[34] *Rom.* vii. 3 and *I Cor.* vii. 10–12.
[35] *I Cor.* xv. 42.

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the catacombs were used as burial places. The catacombs still contain pictorial representations and inscriptions which prove the antiquity of many doctrines and institutions of the Church.[36]

The early Christians attested their faith in purgatory by their prayers for the faithful departed. The Sacrifice of the Mass was offered for the repose of the dead on the third, seventh, and thirtieth day after death, and also on the anniversary. "The widow," says Tertullian, "should pray for the soul of her husband, implore his comfort and have the sacrifice offered up for the repose of his soul on the anniversary of his death."

We have many proofs that the saints were venerated during the early ages of the Church. At the risk of their lives, the Christians rescued from the pagans the relics of the martyrs, deposited branches of palm in their graves as symbols of victory, treasured up vials of their blood, and celebrated the anniversary of their death as their birthday in heaven under the name of *natalitia.* They had recourse to the intercession of the saints and paid honor to their relics.[37] "We confess Christ as the Son of God," declare the Christians of Smyrna in the letter on the martyrdom of their bishop, St. Polycarp, "and we love the martyrs as they deserve, because they were His pupils and followers and gave proof of great love for their Lord and King. We love them also be-

[36] The catacombs which became so choked up as to be completely lost sight of by the ninth century, were rediscovered accidentally in the year 1578.

[37] This honor of course was clearly distinct from adoration, the honor due to God alone.

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cause we desire to become their companions and fellow-disciples."

The first Christians were much given to prayer, and this brought them consolation and strength in seasons of persecution. A high value was placed on the blessing of bishops and priests. Frequent use was made of the sign of the cross. "We sign our forehead with the sign of the cross, when we depart from home and when we return, when we put on our garments, when we go to bathe, when we sit down to our meals, when we light our lights and when we lie down or sit down."[38]

From the time of the Apostles, Sunday (the day of the Lord) was kept instead of the Sabbath. Wednesdays, Fridays and Saturdays in each week were called "station days,"[39] and on these days a fast was observed from three o'clock in the afternoon, in memory of Christ's passion. It was called a half fast.

The most ancient Christian festivals were the Nativity, Epiphany, Easter, Pentecost and Ascension. In addition, each church celebrated the feasts of its martyrs. The faithful prepared for the more solemn feasts by observing the preceding day as a vigil with fasting. The preparation for Easter consisted of a forty days' fast, after the example of Christ. Nothing was eaten until after sundown, and then only dry bread and vegetables were taken.

The early Christians were renowned for the purity of their morals and their firm faith. They performed severe penances, and underwent many voluntary fasts, often

[38] Tertullian, *De Corona*. iii.

[39] "To be on station" was a military term, like "to be on post," or "on guard." The Christians were "on guard" against the enemy of salvation.

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eating nothing for forty consecutive hours. To their heroic virtue, witness is borne by the records of the ascetics and hermits, and above all by the martyrs. Another quality was their heroic charity which caused the pagans to exclaim, " See how these Christians love one another."

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PERIOD II

FROM CONSTANTINE TO CHARLEMAGNE (313–800): AGE OF THE FATHERS

CHAPTER V

HISTORICAL OUTLINE

35. **Constantine the Great.— The Emperor Constantine (306–337), although brought up as a pagan, manifested a decided preference for the Christian religion.** His brother-in-law, Licinius, the co-emperor, favored paganism. In the war between them, victory came to Constantine, and Licinius lost both his kingdom and his life (324).

Having become sole ruler of the empire, Constantine, with the encouragement of his Christian mother, St. Helena, began gradually to eliminate paganism. Laws were passed in favor of the Christians; and important offices given to them. At first the pagan religion was tolerated; but finally regulations prohibiting all immoral and deceptive forms of worship were brought to bear upon the pagans. Magnificent Christian churches, like the church of the Holy Sepulchre at Jerusalem and St. Peter's at Rome, were erected; and the Christian religion spread more and more. The sons of Constantine were instructed in the Christian religion.

In the year 330, Constantine left Rome and moved the seat of empire to Byzantium which received the

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name of Constantinople. The removal of the imperial government from Rome to the East enabled the pope to act more freely, and in this respect it was a blessing, but it had also indirect evil effects, for: 1. At Constantinople, the emperors were drawn into the controversies of the Eastern Church and were led to interfere with ecclesiastical rights. 2. They acquired the oriental spirit of despotism. 3. The courtier-bishops of Constantinople originated many disputes with the pope and finally occasioned a schism.

Constantine postponed his baptism until his last illness. He had many faults, and frequently meddled with the rights of the Church. But he possessed great energy and prudence and much nobility of soul. All in all, he was a splendid ruler and is justly styled "The Great."

36. **The Sons of Constantine.— After the death of Constantine the Great, in A. D. 337, the empire was divided among his three sons, Constantine II, Constans and Constantius.** Constantius finally became the sole ruler (350–361), and through the influence of his Arian wife, zealously promoted Arianism. For years Constantius was not a baptized Christian, but after his cousin, Julian, had been proclaimed Cæsar by the army, Constantius grew uneasy and received baptism. He then marched against Julian, but died on the way, in the year 361.

37. **Julian the Apostate.— Julian the Apostate (361–368), nephew of Constantine the Great, had been educated at Athens, and his mind had been corrupted by the pagan philosophers.** At heart a pagan, he professed great zeal for Christianity and received the order of lector to please his cousin Constantius. He was not familiar with the genuine form of Christianity, but only with the distorted form presented by the Arians. As supreme

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ruler of the empire he undertook to restore paganism by introducing Christian features into the old idolatrous worship. He attempted to fashion paganism in the likeness of Christianity, by using hymns and sermons at the services and by favoring works of charity. Against Christianity he employed scorn, calumny and violence; and he forbade Christians to have schools of their own. But paganism was dying, and although Julian began the rebuilding of the temple of Jerusalem, he could not complete it.[1]

Julian died in a battle with the Persians at the age of thirty-two. Theodoret (+457) says his dying words were: "Thou hast conquered, O Galilean!" After his futile attempts to restore the heathen religion, it gradually disappeared from the cities. In the country places, however, it persisted for generations and on this account was called *paganismus,* or "religion of the peasants" (*pagani*).

38. **Progress of Christianity.— Christianity was gradually gaining a foothold in all the countries.** Outside the Roman Empire the glad tidings of the Gospel had been announced in Persia, Armenia, Southern Arabia, India, China and Abyssinia. About the year 340 a violent persecution, which lasted over one hundred years and almost destroyed Christianity, broke out in Persia. The historian Sozomen tells of 16,000 martyrs who perished there. Christians who escaped death were compelled to embrace the Nestorian heresy.

The Gospel had been preached in Armenia by St. Gregory the Illuminator (300 A. D.). In the time of St. Mesrop (441), the Armenian church was flourishing, but later (491), it fell a prey to Monophysitism.

[1] The miracles by which the work was prevented, are recorded by the pagan historian, Ammianus Marcellinus.

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Southern Arabia had received the light of the true faith at an early period, but divided by heresies, it became Mohammedan. India and China contained various Nestorian Christian congregations in the seventh century. Abyssinia embraced Christianity in the time of Constantine, through the efforts of two young slaves from Tyre, Frumentius and Edesius; but later it fell into Monophysitism.

39. **Theodosius the Great and His Successors.— Theodosius the Great (379–395), a brave general and able ruler, further lessened the influence of paganism, by refusing all civil authority to the pagan priests, and finally by prohibiting the pagan sacrifices.** Before the death of Theodosius, Christianity had become the official religion of the Roman Empire; and paganism gradually passed away. The state, however, was not yet thoroughly penetrated by the spirit of Christianity. The Byzantine conception still persisted, that is the idea that the ruler is the absolute head of the state, restricted by neither divine nor ecclesiastical law. Many of the Byzantine emperors sought to be at the same time pope and emperor, just as the Russian Czar is to-day. They defined articles of faith, protected heretics, made bishops into mere court officers, and persecuted all who had the courage to resist. This policy of ruling the church from the throne,— called Byzantinism, or Cæsarism,— is diametrically opposed to the Christian conception of a sovereign who rules by the grace of God and is the obedient son of the Church.

The fifth, sixth, seventh and eighth centuries are filled with instances of imperial interference in the affairs of the church. Theodosius II (408–450), at first favored, and later opposed, the Nestorians. Leo I (457–474) took part in the Eutychian controversy, but fortunately opposed the heretics. Zeno (474–491) and Anasta-

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sius (491–513) caused trouble between Constantinople and Rome, and occasioned a schism that lasted for forty years. Justinian I (527–565) favored the Monophysites. Justinian II (685–711) convoked the Second Trullan Synod which in 692 declared the See of Constantinople to be on an equality with that of Rome. Leo the Isaurian (717–741) published an edict against images and thus provoked the permanent separation of Italy from the Empire. The same fatal policy was followed by his successor, Constantine Copronymus (741–775).

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CHAPTER VI

LIFE OF THE CHURCH

I. Heresies

40. **General View.**— During the persecutions, heresy could find little chance to develop; but in time of peace is began to thrive. At first the powers of darkness had attacked the Church externally; later they attempted to destroy her from within. This period is the age of the great doctrinal controversies and of the great doctors of the faith. It is the age in which the teachings of the Church go through a process of organic development and, by virtue of thorough definition and proof, become clearer than before.

We may divide the chief heresies of the period into three classes:

1°. The theological[1] heresies. These concerned the Blessed Trinity[2] and were held by Arians, Semi-Arians and Pneumatomachi.

2°. The anthropological[3] heresies. These concerned human nature and its relation to divine grace, and were held by Pelagians, and Semi-Pelagians.

3°. The Christological heresies. These concerned the natures and person of Christ, and were held by Nestorians, Monophysites and Monothelites.

[1] Concerning God (Θεὸς).
[2] Latin *Trinitas,* from *tri-unitas* (triple unity).
[3] Concerning man (ἄνθρωπος).

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41. **The Theological Heresies.**—**Arius (+ 336), a priest of Alexandria, attacked the divinity of Christ, the fundamental doctrine of Christianity.**

He taught: 1°. That the Son of God is not eternal and unchangeable, nor generated from the substance of the Father, but created out of nothing, in time. "Once there was a time when the Son was not."

2°. That the Son is a creature of God; and is divine, not by essence, but by grace; not by nature, but by communication from the Father. Therefore, the Son cannot properly be called God.

3°. That the Son can sin.

42. **The First Ecumenical Council of Nicæa.**—**The teaching of Arius having provoked much dispute, the First Ecumenical Council was convoked by Constantine at Nicæa, in Bithynia (A. D. 325), under the presidency of the papal legate, Hosius, and in the presence of 318 bishops.** The emperor, as honorary president, greeted the bishops and then gave place to the presiding prelate. Arius exposed his doctrine. He was refuted by St. Athanasius; and the council then proceeded to excommunicate Arius and his followers, including two bishops. In its profession of faith, the council plainly affirmed the true and full divinity of the Son of God, calling Him *homoousios*.[4] Pope Sylvester approved of the decisions of the council; and Constantine embodied them in the laws of the empire.

The Catholic teaching was expressed in the formula that, with relation to the Father, the Son is "of the same substance," (*homoousios*). The Arian teaching was that, with relation to the Father, the Son is "of dif-

[4] In Greek, ὁμοούσιος, or consubstantial,—i. e. "of the same substance."

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ferent substance" (*anomoousios*) — hence Arians were sometimes called Anomoians. As Eusebius, bishop of Nicomedia, became one of their leaders, they also received the name "Eusebians."

43. **Later Fortunes of the Arians.— Later on, Constantine favored the Arians; and the Catholics were subjected to persecution.** The emperor was actually arranging the restoration of Arius, when the latter met with a sudden death (336). Constantine died soon afterwards.

After the accession of Constantius, the Catholics were harshly treated. St. Athanasius was exiled five different times. The Arians were able to depose some of the Catholic bishops and to substitute Arians in their places; in many cases Catholic bishops were banished or put to death. In Egypt the persecution was especially cruel. During the years 356–359, the heresy seemed to have triumphed; Pope Liberius and many other bishops were in exile; and, St. Jerome says, "the whole world groaned at finding itself Arian."

Then came a division of the Arian party. They split into the strict Arians (Anomoians), who affirmed that the Son is unlike (*anomos*) the Father, and the Semi-Arians (Homoians), who affirmed that the Son is like (*homoios*) the Father. With the division came a weakening of strength. Popular clamor forced the restoration of Liberius to his see; and after the death of Constantius in 361 Arianism steadily declined. Most of the Semi-Arians returned to the Church. Among the Goths, the Arian heresy persisted longer than elsewhere; but finally, it died out even among them.

Certain writers, including Sozomen and St. Jerome, declared that the restoration of Pope Liberius took place only after he had signed an Arian formula. About the ac-

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curacy of this report historians are divided; but in any event, there is no doubt of his having been put under compulsion, and so no question of his prerogative of papal infallibility.

The Macedonians — named after their leader Bishop Macedonius of Constantinople, who died in 362 — denied the divinity of the Third Person of the Blessed Trinity, and on this account were called Pneumatomachi (enemies of the spirit). They were condemned by the Second Ecumenical Council of Constantinople (381), which added to the Nicene Creed a phrase explicitly stating the divinity of the Holy Spirit, "*et in Spiritum Sanctum Dominum et vivificantem.*" At a later date, there was added to the Creed another phrase which affirmed the procession of the Holy Spirit from both the Father and the Son "*Qui ex Patre Filioque procedit.*" This addition first appears at the Council of Toledo in Spain (589).

44. **The Anthropological Heresies.**— It is the doctrine of the Church that in order to secure eternal salvation man needs the grace of God to begin, to continue, and to complete the work of his sanctification. But man on his part must co-operate with the grace of God. Thus good works and eternal salvation proceed from the union of two elements, the interior, supernatural grace of God and the free will of man. Heresy would arise from an overrating of either one of these elements at the cost of the other: Thus 1. Pelagianism was the over-esteem of human freedom and the denial of divine grace. 2. Predestinarianism was the over-esteem of divine grace and the denial of man's freedom. 3. A false compromise was made by the Semi-Pelagians, who laid too much stress on liberty and too little on grace.

45. **The Pelagians.— Pelagius, a British monk, who**

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had grown up in the sheltered life of the cloister, went to Rome about the year 400, and in his teaching exaggerated the power of human nature. He rejected the doctrine of original sin and its effects, and asserted that man could lead a sinless life and obtain eternal salvation, without Christ or His grace. This was a return to paganism, and rendered Christ's redemption of men superfluous.

Pelagianism was refuted by St. Augustine. He had personally experienced its falsity in his early life, and knew that he owed everything to grace. Pelagius, having refused to retract his errors, was excommunicated by the pope, and his doctrine was condemned by the Third Ecumenical Council of Ephesus, A. D. 431.[5]

46. **The Semi-Pelagians.— An important council, held at Orange,[6] in 529, condemned the Predestinarians, and the Semi-Pelagians.** These latter held a milder form of Pelagianism. They maintained that man could at least *begin* the work of justification without the grace of God, and could *persevere* in justification once attained without a special grace.

47. **The Christological Heresies.— The Church teaches that Christ possesses two natures, the divine and human, intimately and inseparably united in one Person; that the two natures are not mingled, nor absorbed; and that there are two wills in Christ, the divine and the human.** On account of the union of the

[5] The Predestinarians were at the opposite extreme to Pelagius. They exaggerated the doctrines of St. Augustine, holding that grace does everything, and that heaven depends upon grace alone; also that God from eternity predestines the good to eternal life and the wicked to eternal perdition, and that both are helpless to alter this sentence.

[6] Orange is near Avignon in France.

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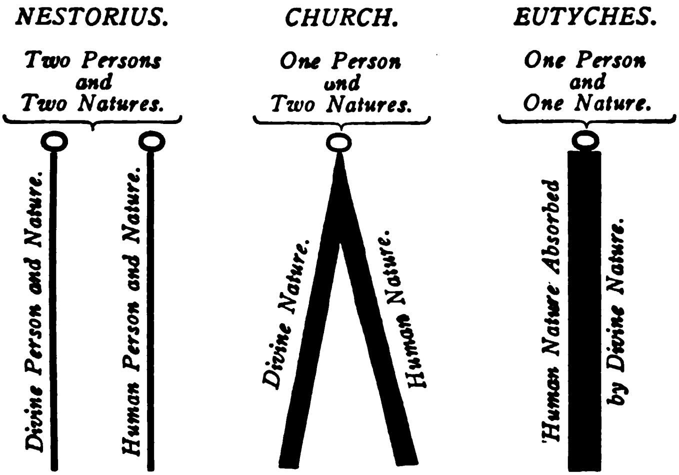
two natures in Christ, the attributes of both natures may be predicated of the one Person, Christ; and to do so has always been the custom of the Church. So, for instance, we always say "The Son of God has died for us." So again, the Blessed Virgin Mary, being the Mother of Christ, has always been called the "Mother of God."

The Church teaches that Christ possesses one Person and two natures, and thus, Catholic theology is midway between heretical extremes. Nestorius exaggerated Christ's humanity, making it into a separate nature, and therefore calling it an independent personality; whereas Eutyches suppressed Christ's humanity, making it less than a real nature.[7] The Church teaches that Christ's humanity is a real, but not an independent, nature; and therefore is only a nature, not a personality. The two na-



[7] The Eutychians were called Monophysites, "believers in one nature." Later on there arose also a sort of modified Monophysites, called Monothelites, "believers in one will."

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tures, divine and human, are possessed by the one Divine Person, who is thus at the same time, God and Man.

48. **The Nestorians.— Nestorius, appointed patriarch of Constantinople, in the year 428, objected to the title, "Mother of God," as applied to the Blessed Virgin.** He maintained that the Blessed Virgin had given birth only to the man Jesus, in whom the Son of God, later on, dwelt as in a temple; that there are two persons in Christ really distinct, the man Jesus and the Son of God; and that it is only in appearance that Christ is One Person. This doctrine destroys the whole economy of redemption, for neither of the two persons would have been able to fulfil the plan of redemption,— not the Divine Person who could neither suffer nor die, and not the human person whose works could possess only a finite value.

The chief adversary of Nestorius was Cyril, bishop of Alexandria (+ 444). He defended Catholic truth against the heresy, and regarding himself as "bound by the ancient ecclesiastical custom," appealed to the pope, who condemned the false doctrine and excommunicated Nestorius. The sentence of condemnation was reiterated by 198 bishops assembled in the Third Ecumenical Council of Ephesus, A. D. 431. Nestorius died in exile.[8]

49. **The Monophysites.— Eutyches, abbot of a monastery in Constantinople, endeavoring to refute Nestorius, went to the other extreme and taught that Christ has but one real nature (Monophysitism).** He affirmed that, as there is but one Person in Christ, so also there is but one nature, namely, the divine, which absorbs the human nature as the ocean absorbs a drop of milk. The principal adversaries of this heresy were Flavian, patriarch of Constantinople, and Pope St. Leo I (440–

[8] He still has followers in Persia.

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461) who wrote a dogmatic epistle to Flavian. In the "Robber-Synod" of Ephesus (449), the patriarch Flavian and several leaders of the orthodox party were maltreated and put to death. The Fourth Ecumenical Council of Chalcedon (451) condemned Monophysitism. In defiance of the council, the emperor and many cowardly Eastern bishops continued to maintain the heresy. Monophysites still exist in Egypt (there called Copts), in Syria, and in Armenia; and also in Mesopotamia, where they are called Jacobites.

50. **The Monothelites.— Heraclius, the emperor, and Sergius, patriarch of Constantinople, sought to mediate between the Monophysites and the Catholics, but made the mistake of teaching that there is but one will in Christ.** This doctrine is another, though refined, form of Monophysitism. Meeting with opposition to his teaching, Sergius, about 638, addressed a letter to Pope Honorius, asking him to let the controversy remain unsettled, as it was but a war about words. In his reply, Honorius expressly distinguished two natures in Christ, but wrote some things that were obscure and easily misunderstood about the relation of the divine will and the human will in Christ. There is of course a sense in which oneness of will might be attributed to Christ, namely, in the sense that His human will was always conformed to the divine will. And Honorius would be all the more apt to use such a phrase, because apparently he was unaware that Sergius had affirmed the oneness of Christ's will in the sense of one faculty, or power of willing. The pope, not having detected the error, failed to condemn the heresy involved. But the popes who succeeded Honorius detected and censured Monothelitism; and were persecuted in consequence. In the year 680, the Sixth Ecumenical

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Council[9] was held at Constantinople, and the Monothelite heresy was solemnly condemned.

51. **Condemnation of Pope Honorius.— The Council of Constantinople also anathematized Pope Honorius.** Honorius was blamed for having favored Sergius and his teachings. From this, the conclusion has sometimes been drawn that Honorius did not possess the infallibility which is claimed for the pope. But this conclusion is wrong; because it is plain that Honorius did not err in a solemn definition of faith issued for the whole church, and it is only in these definitions that papal infallibility is exercised. With regard to the charge that he personally believed a heresy, we must remember: 1. That two of the most learned theologians of the time, Sophronius and Maximus, considered Honorius as personally orthodox. 2. That the papal letter to Sergius failed to reject the false doctrine and to define the true; but did not explicitly affirm a heresy. 3. The verdict of the Council of Constantinople possesses the force of an ecumenical council, only insofar as approved by the pope; and Pope Leo II approved the condemnation of Honorius because he had not "extinguished the flame of heretical doctrine from the beginning, but rather had fanned it by his negligence."

II. Constitution of the Church

52. **Relation of the Church to the State.— The intimate relation existing between the State and the Church was of great advantage to the latter:** 1. The Church obtained protection for her property and exemption from taxation. 2. Pagan legislation was altered to conform to church laws. 3. The Church obtained recognition of

[9] Sometimes called the Trullan Synod from *trullus*, "a vaulted chamber"; because it met in a vaulted chamber of the palace.

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her own authority. 4. Civil jurisdiction was conferred upon the bishops, and the right of asylum was given to the Christian churches. 5. Sins against God, such as heresy, blasphemy and witchcraft, were declared to be civil crimes and were punished by the State. 6. The Church acquired a beneficent influence upon civil society, and by this influence prepared the world for social improvements, such as the gradual abolition of slavery.[10]

The great influence of the Church on civil authority was also exercised in the protection of the poor, the prisoner and the orphan. It was strictly forbidden to murder children, or to expose new-born infants to the danger of death. Immoral theatricals and gladiatorial combats were proscribed by law. In Rome the latter were abolished in A. D. 404 through the sentiment stirred up by the heroic sacrifice of the hermit Telemachus who threw himself into the arena and was killed by the furious crowd. The sacredness of marriage, the protection of women, and the

[10] There exist about 400 synodal decrees and pontifical letters in behalf of the slaves.

(a) The Church abrogated the right over life and death claimed by the slave-owners.

(b) She prohibited the mutilation of slaves and the enslavement of free men.

(c) She safeguarded for the slaves the indissolubility of marriage and the inseparability of the family.

(d) She softened the lot of the slaves by impressing on masters the law of Christian charity, and by teaching that the slave is his master's brother, made in the image and likeness of the same God.

(e) She promulgated the principle that the emancipation of slaves is most pleasing to God; and thus developed the custom of manumission at baptisms and at family feasts and by last testaments.

(f) She ransomed as many slaves as possible, and even instituted religious orders for that very purpose.

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observance of church festivals were also regulated by Christian principles.

The close alliance between the Church and the State had its evil effects also: 1. Many persons embraced Christianity from selfish and worldly motives. 2. Many emperors interfered with the rights of the Church.

53. **The Development of the Primacy.— When the doctrines of the Church were attacked by heretics, the popes showed themselves to be the centre of ecclesiastical unity and sometimes were the only power that withstood error.** The logic of events more and more emphasized the papal supremacy. Appeals were made to the Bishop of Rome. Without his confirmation no conciliar acts had any general binding force, and his judgment was taken as final and unalterable. The Roman primacy is explicitly stated by the Fathers of the Church: St. Optatus of Mileve (+ 385?) calls the Apostolic See, *cathedra singularis,* "the unique see"; St. Augustine (+ 430) says that it holds the *culmen auctoritatis,* "the summit of authority"; St. Ambrose (+ 397) in explaining Psalm XI says, *Ubi Petrus, ibi Ecclesia,* "Where Peter is, there is the Church." Hence also the proverb cited by St. Augustine, *Roma locuta, causa finita,* "Rome has spoken, the case is decided." Pope St. Gelasius I (+ 496) says: *Summa sedes a nemine judicatur,* "The supreme see is not subject to the judgment of any one."

54. **Distinguished Popes.— The most distinguished popes of the epoch were St. Leo the Great and St. Gregory the Great.**

St. Leo the Great reigned from 440 to 461. His ninety-six sermons, still extant, and his 140 letters, prove both his great learning and his zeal for the Church. In the year 452, he preserved Rome from the invasion of the

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Huns under Attila; and in 455 he saved his flock from the Vandals under Genseric. St. Leo was the uncompromising foe of heresy, especially of Monophysitism.

St. Gregory the Great reigned from 590–604.[11]

55. **The False Decretals.—Year after year came new evidences of the primacy possessed by the see of Rome.** The popes both authorized and supported the missionaries who propagated the Christian faith throughout the world; and the missionaries were loyal servants of the Holy See. It is sometimes absurdly asserted that the power exercised by the popes in the sixth and seventh centuries sprang largely from the so-called Isidorean Decretals. These Decretals were calculated to advance the power of bishops, rather than the power of the papacy. They are made up partly of certain genuine laws of the Church, and partly of other forged laws; and they were not written by St. Isidore at all. He died in A.D. 636; whereas the so-called Isidorean Decretals do not appear until the middle of the ninth century.

History gradually revealed the perfection of the hierarchical organization. In the hierarchy: 1. The pope is the head of the entire Church. 2. The archbishop or metropolitan, who may be also a patriarch or a primate, is the head of an ecclesiastical province, which is composed of several bishoprics. 3. The bishops who are heads of dioceses are suffragans of the metropolitan and entitled to vote in provincial councils. 4. Priests are the assistants of the bishops in the care of souls. Deacons, sub-deacons and inferior clerics assist the priests.

[11] See paragraph 64.

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III. Theology and Catholic Practice

56. **Rise of Ecclesiastical Science.**— The appearance of numerous heresies and schisms during this period,— A. D. 313 to 800,— gave a great impulse to theological activity. The champions of the Church in her conflicts with heresy were the Church Fathers, who clearly and beautifully taught the Catholic doctrines and by their varied and deep learning, as well as by the purity of their lives, edified and strengthened the Church for all time.

57. **The Four Great Greek Fathers.**[12]— Pre-eminent in the Eastern Church were St. Athanasius, St. Basil the Great, St. Gregory Nazianzen, and St. John Chrysostom.

St. Anthanasius, of Alexandria (296–373), while a deacon, at the Council of Nicæa, opposed the Arians with great learning and brilliant eloquence.[13] After years of study and ascetical exercises under the direction of St. Anthony, in the Theban desert, he was unanimously chosen patriarch of Constantinople, where he became the uncompromising antagonist of Arianism. Neither banishment nor calumny could move the constancy of this glorious defender of the faith; and he spent nearly twenty years of the forty-six years of his episcopacy in exile. After many hardships and sufferings, he died a peaceful death at Alexandria in the year 373. He was naturally resolute and inflexible, yet kind and charitable. His writings contain many treatises in defense of Catholic doctrine, and a beautiful biography of St. Anthony.

[12] Out of a vast number of holy and learned writers of this epoch, we select eight, the four greatest of the Eastern, or Greek, and the four greatest of the Western, or Latin, Church.

[13] The Athanasian Creed was named after him, although it was not composed until the fifth century.

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58. **St. Basil the Great.**—**St. Basil the Great (329-397, born at Cæsarea, in Cappadocia)** was the child of wealthy and pious parents. His father, mother, grandmother and three sisters are venerated as saints. St. Basil received his training in the schools of Cæsarea, Constantinople and Athens. In his youth he formed such an intimate friendship with Gregory Nazianzen, that they were called "one soul in two bodies." They entertained the same enthusiasm for all that was good, the same love for God, and both were animated with the same desire for perfection. Later St. Gregory of Nyssa, brother of St. Basil, joined them. They were called "the three great Cappadocians."

Sts. Basil and Gregory, as young men, were models of diligence and piety. They knew but two streets in Athens, the one leading to the church and the other leading to the college. Basil finally abandoned the world and renounced his splendid prospects. Having distributed his wealth among the poor, he retired into solitude, where, in union with Gregory Nazianzen, he devoted himself to study and to prayer. At the earnest solicitation of his bishop he gave himself to the Church (364), was ordained priest, and afterwards became Bishop of Cæsarea, in 370. As bishop, he continued the ascetical practices of the desert. He possessed but one garment; and his daily food consisted of bread and salt. When threatened with heavy fines, banishment and death, he was able to answer laughingly, "Is that all?" He was the pillar of the Church at Cæsarea. His firmness and undaunted courage greatly impressed the Arian emperor, Valens, who at length ceased to threaten the saint. Basil was the first to draw up a code of rules for the religious life; and these rules are still observed by many monks of the East,

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as well as by the community called "the Basilians." His numerous writings contain many beautiful discourses and letters. He died in 378.

59. **St. Gregory Nazianzen.— St. Gregory, of Nazianzus in Cappadocia (329–390), was the friend of St. Basil, and became bishop of a see now unknown.** When the Arians had gained control of the churches in Constantinople, only one small chapel being left to the Catholics, he was sent to that city to propagate the faith (A. D. 379). By his persuasive eloquence, modest reserve and ardent love for souls, he soon converted a great number of heretics. On this account he had to endure the violent hostility of the Arians, manifested by stone-throwing and attempts at murder. He became bishop of Constantinople, but abdicated this dignity when the Catholics had recovered their churches and after he had summoned the Second Ecumenical Council to meet at Constantinople. Gregory closed his active and useful life in holy solitude, A. D. 390. His writings include 232 letters, and more than 400 poems, all in classical language. Owing to his doctrinal depth of thought, he was styled "The Theologian."

60. **St. John Chrysostom.— St. John, surnamed Chrysostom, or "Golden Mouth" (347–407), was born at Antioch.** He was the most distinguished disciple of the pagan rhetorician Libanius, but left the world and practised great austerity in the desert. Having been ordained priest in his native city, he undertook the office of preaching. After having fled to the desert to avoid being made a bishop, he was brought back by force and elevated to the patriarchate of Constantinople (398). Conditions in this city were deplorable. Schisms were rife, flattery prevailed, and immorality was rampant at the imperial

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court, and even among the clergy. By frankness in denouncing the sins of all classes, he aroused the anger of the vain Empress Eudoxia, and of others in high standing. He was unjustly deposed by the courtier bishops and sent into exile (404). After much patient suffering he died in 407, exclaiming: "Praised be Jesus Christ for everything!" His remains were brought in solemn procession to Constantinople. His writings, of which the homilies on the Sacred Scriptures and the twenty-one discourses "On the Statues" are the most beautiful, were composed in classical language.

61. **The Four Great Latin Fathers.— Pre-eminent in the Western Church were St. Ambrose, St. Augustine, St. Jerome and St. Gregory the Great.**

1. **St. Ambrose (340–397), son of the Roman prefect of Treves, became governor of Milan.** While yet only a catechumen, he was addressing the contesting parties in an episcopal election, when a young child cried out: "Ambrose for bishop." He was forthwith consecrated against his will. In this exalted station he gave marked proofs of apostolic zeal and firmness of character. He distributed all his goods to the poor, and each day fasted until evening. He successfully opposed the Arians, who, aided by the powerful influence of the Empress Justina, endeavored to seize a church at Milan. He spent day and night in the church with the people, singing psalms. His sermons moved many and brought about the conversion of St. Augustine. He excluded the Emperor Theodosius from the church services and required him to do public penance because Theodosius, enraged at the destruction of his own statue, had caused the death of 7,000 inhabitants of Thessalonica. To the remonstrance of the emperor, St. Ambrose replied: "If thou hast sinned with

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David, also do penance with David." He composed the beautiful hymns: "O lux beata Trinitas!" "Splendor paternæ gloriae," "Deus Creator omnium," "Veni, Redemptor Gentium."[14] He died in 397, leaving many valuable writings.

62. **St. Jerome.— St. Jerome (340–420), born at Stridon, in Dalmatia, undertook extensive travels in the pursuit of knowledge.** He sojourned for four years in the Syrian desert, Chalcis, where he devoted himself to the practice of penance and the study of Hebrew. At the urgent request of Pope Damasus I, he revised, according to the original Hebrew text, the Itala, i. e., the ancient Latin translation of Holy Scripture. His edition, being universally adopted, was called "Vulgata." He went to Bethlehem, where, for more than thirty years he lived near the Grotto of the Nativity, and devoted his time to the translation of the Old Testament from the Hebrew. He died in 420. His numerous works, especially his beautiful letters, attest his great learning.

63. **St. Augustine.— St. Augustine (354–430), the greatest Doctor of the Church in any age, was born at Tagaste, in Numidia.** Endowed with extraordinary talents, he went astray as a youth, and was captivated by the heresy of the Manichæans, to which he adhered for nine years. But this sect could neither satisfy his craving for truth, nor give him peace of heart. In his "Confessions" we find him beautifully expressing the sentiment: "Thou hast made us for Thyself, O Lord, and our heart is not at peace until it rests in Thee." He taught rhetoric at Milan, and moved by curiosity was led to attend the sermons of St. Ambrose. Grace and truth captivated his heart. While walking in a garden, Augustine heard a

[14] St. Ambrose is not the author of the "Te Deum."

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miraculous voice saying: "Take and read." He opened the Sacred Scriptures and found the passage especially applicable to himself, "Let us walk honestly as in the day, not in rioting nor in chambering."[15] After many interior struggles, he was baptized by St. Ambrose, at the age of thirty-three. His pious mother, St. Monica, had unceasingly prayed for him, and St. Ambrose had consoled her with the words, "A child of so many tears cannot be lost." Augustine then gave up the world and devoted himself to study, penance and prayer. He was ordained priest and later on, in 395, was elevated to the episcopal see of Hippo, now Bona, in Africa. From that time his zealous labors extended to all classes, the clergy, the poor, the widow and the orphan. He was distinguished for the keenness of his mind, his clear logic and his profound knowledge, and was able to triumph over the Manichæans, the Donatists and the Pelagians. Yet he was calm, mild, humble and kind-hearted to his enemies. Many of his 232 writings are still extant. His principal works are the "City of God" and the "Confessions." He died in the year 430.

64. **Pope St. Gregory the Great.— Pope St. Gregory the Great (540–604) was born of an illustrious Roman family.** Having wealth and learning, he was appointed prætor of Rome, an office which he soon abandoned to give himself to God. He became a Benedictine monk, then abbot, afterwards cardinal deacon and papal legate to Constantinople; and finally, despite his protests, he was unanimously chosen pope in 590. He was zealous, active, prudent, humble, gentle and solicitous for the welfare of the entire Church. He combated heresy, increased the solemnity of divine worship, promoted the ecclesiastical

[15] *Rom.* xiii. 13.

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"Gregorian" chant, established special schools for singers, invented a system of musical notation, improved church discipline, protected the oppressed against the arbitrary rule of the imperial officers, and fought against slavery. He sent Augustine (of Canterbury) as missionary to England. Though feeble in health, he wrote many theological works. At the same time he was careful of the revenues of the Church, and supported convents, orphanages, and the schools for the poor. He was obliged to take upon himself almost the entire civil government of Rome, and in this fact lay the beginning of "the papal monarchy." He paid the costs of wars against the invading barbarians and furnished grain to the devastated countries. He gave an example of humility to the bishops of Constantinople, who sought the title of "Ecumenical Patriarch," by calling himself "Servant of the servants of God,"—a title retained by the popes to the present day. Gregory died in A. D. 604. His most important writings are his 840 letters.

In the course of time the names of Pope St. Leo the Great (+ 461) and of St. Hilary of Poitiers, the "Athanasius of the West" (+ 366), were added to the list of Church Fathers.

65. **Churches and Their Ornaments.—The Church adapts both nature and art to the service of God.** At a very early period she created her own exclusive form of architecture, the so-called basilica style.[16] The ground plan of the primitive churches was modeled after the pagan basilicas,—buildings erected for courts of justice and public meeting-places. The plan was that of an oblong quadrangle, running east and west, divided longitudinally into three sections by two rows of columns. On

[16] "Basilica" means a royal building.

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the east was a semi-circular hall called the apsis, containing the bishop's throne and the altar.[17]

The interior was adorned with frescoes and mosaics.[18] To avoid even the appearance of idolatry, no statues were placed in the early churches; but there were many pictorial representations from the Holy Scripture: — the Fall of Man, the Deluge, Abraham, Moses, David, Elias, Jonas, Tobias, the Nativity, the Presentation in the Temple, the Adoration of the Magi, the Miracle of Cana, the Resurrection of Lazarus, pictures of Christ, the Blessed Virgin and other saints, especially Sts. Peter and Paul. Among all the pictorial representations, the most prominent was the cross.[19] The pictures were chiefly symbolical, many

[17] The space south of the altar was for men of rank — the *senatorium*. The space north of the altar was for women of rank — the *matronæum*. Of the three sections, the southern was for the men, the northern for women, and the middle contained near its eastern end the choir. Two reading desks were close to the choir. At the western end, a railing ran across the church and beyond it was the narthex, for the penitents. A forecourt, or atrium containing the kantharos or fountain, was surrounded by a row of columns. The roof was of wood and flat, light being admitted at the sides. After bells began to be used, towers were introduced, and at first they stood detached from the church. Later the oblong quadrangle was cut near the apsis by a second quadrangle running at right angles to the first, forming a transept, and making the building cruciform. During the reign of Justinian (527–565), the flat wooden roof gave place to the cupola, producing what is called the Byzantine style. Besides the main cupola, which was supported by four, or eight columns, there were in some churches, other half cupolas.

[18] "Mosaic" from Μούσειος (relating to the muses, or highly artistic) was applied especially to pictures made from small colored stones.

[19] The pagans knew this and mocked the cross. In 1856, an excavation of the Palatine Hill unearthed an ancient caricature of

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symbols being taken from the animal and the vegetable kingdoms. Among them were the fish, lamb, dove, lion, ram, the vine, the olive branch, and palms; also the ring, ark, anchor, lyre, etc.

66. **Divine Worship.— The ceremonies connected with the Holy Sacrifice of the Mass were much the same as to-day.** To increase the solemnity of the service, ecclesiastical chant was introduced, St. Ambrose and St. Gregory the Great being among its chief promotors. The zeal of the faithful grew cold after persecution had ceased, and the practice of daily Communion diminished, so that, in A. D. 506, we find the Synod of Agde, in Gaul, obliging the people to go to Holy Communion at least three times in the year. The catechumenate remained practically unchanged, as did also the penitential discipline, although primitive rigor was relaxed somewhat and public confession abolished. The veneration of the saints grew steadily. The Blessed Virgin was portrayed in every branch of art, and honored in paintings, poems and eulogies. Greatly treasured were the relics of the martyrs. The true cross was discovered by the Empress Helena in 326, and preserved until 1187, when it was seized by the Saracens. Later on, it was restored, and was then divided into parts. In the sixth century special vestments were prescribed for priests while celebrating Holy Mass.

IV. Monasticism

67. **The Rise of Monasticism.— The essential elements of monasticism,[20]— namely mortification, self-denial and obedience,— were recommended by Christ**

a Christian before a cross, with the device, "Alexamenos adores his God."

[20] "Monk" means a solitary.

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Himself.[21] We find three degrees in the development of monasticism. The ascetics, who led a life of celibacy and prayer in the midst of their families, were of the first degree. To the second degree belonged the hermits,[22] or anchorites, who fled into the desert during the persecution under Decius, and of whom St. Paul of Thebes was the most illustrious example. The third degree, consisting of those who lived in cloisters[23] was organized by St. Anthony, the "Father of Monasticism" (356).

The earliest colony of hermits was established in the desert of Thebes, where St. Pachomius founded the first monastery proper, which soon sheltered 3,000 monks. They were united under a common rule, with a novitiate; and had hours for prayer and for labor, especially basket-making. The superior was called abbot ("father").

The greatest founder of Monasticism in the East was St. Basil the Great. He exacted poverty, chastity and, above all, obedience. His rule prescribed meditation, study, labor, community prayers, common midnight devotions, and fasting on five days of each week. Monasticism was carried into the West by the exile, St. Athanasius. St. Martin of Tours and St. Ambrose were also zealous promoters of the monastic life.

68. **The Stylites.**— A species of eremitical life in the midst of the world was led by the Stylites, or "pillar saints," who lived on a little platform at the top of a column, praying and meditating, and sometimes preaching to the people. The best known is Simeon Stylites who, in the first half of the fifth century, lived on a column at Antioch for thirty-seven years, eating only once a week.

[21] *Mark* x. 21.
[22] "Hermit" means a dweller in the wilderness.
[23] "Cloister" means an enclosure.

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69. **St. Benedict.— St. Benedict (490–543), born at Nursia, in Umbria, organized monasticism in the West.** He fled from the corruption of Rome, where he was at school, and went secretly to Subiaco, where, for three years, he dwelt unknown to the world. His concealment having been discovered, he was made abbot of a monastery. He established twelve monasteries, the most renowned of which is Monte Cassino. His rule insists especially on obedience and a fixed abode. Manual labor, observance of the canonical hours of prayer, study and meditation followed one another in the routine. His disciples lived in strict poverty and observed all simplicity and moderation, as far as health allowed. Benedict died in 543. His sister, St. Scholastica, was superior of a religious community of nuns.[24]

70. **Services of Monasticism.— Inestimable services were rendered to the world at large by the monks, especially by the Benedictines.** Their first aim was personal goodness, and their second, the service of other people. Among their useful deeds we may mention these:

1°. They cleared primeval forests, dug canals, laid out roads, built bridges and transformed barren lands into fertile fields.

2°. They taught the young, imparting both religious and secular education and giving instruction in the crafts.

3°. They transcribed books, thereby preserving the intellectual treasures of pagan and Christian antiquity.

4°. They developed science and art.

5°. They performed works of charity towards the poor, the sick and the traveler.

6°. They propagated Christianity and strengthened faith by the preaching of missions.

[24] The word "nun" is of Egyptian origin and signifies a virgin.

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7°. They gave spiritual alms by prayer, and were generous and devoted examples of self-denial and virtue. In such lives we find the true solution of many social questions.

In its flourishing period, the order of St. Benedict had 60,000 monasteries. It has given to the Church 30 popes, 200 cardinals, more than 4,000 bishops, 1,560 canonized saints and over 1,500 distinguished writers.

The monks first introduced the tonsure, i. e., the practice of shaving the head, and during the seventh century this was adopted by the clergy generally. The Roman tonsure differed from the Oriental. The western monks allowed a narrow crown of hair to remain in memory of our Saviour's crown of thorns; the Orientals shaved the entire head.

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MAP II. MEDIÆVAL CENTRAL EUROPE

CHAPTER VII

THE NEW NATIONS

I. General View

71. **Contrast with the Preceding Age.— The new nations that entered the Church in this period transferred the scene of action to the West and to the North.** During Christian antiquity, the Church at first engaged in a conflict with peoples already highly organized and civilized and rich in literature, science and art; now the conflict came with nations in the infancy of their civilization. The civilization of to-day is due to the labors of the Church among these Germanic tribes. The descent of the barbarians upon the imperial provinces of Europe completely destroyed the social and political life of the ancient civilization. The Church alone remained unchanged. Supplied with all the implements necessary to her mission — energy, strength and the spirit of sacrifice — rich in the culture of past empires and her own wealth of experience, she subdued the conquerors and saved freedom, authority and government.

72. **Work of the Church.— The Church protected the oppressed, the slaves and the poor; she opposed superstition, bloodshed and feuds.** The reward of her tender solicitude was the love of the barbarians. In gratitude they placed the pope at the head of the family of Christian nations and made him the arbiter and guardian of

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their rights. The authority exercised by the pope was of great benefit to both kings and people. It was a safeguard against the tyranny of rulers and the rebellion of subjects. It restrained national hatred and selfishness, and enforced the law of God.

The West flourished under the guidance of the Church. Christianity sanctified the fresh vigor manifesting itself in the youthful literature, in the arts, especially architecture, in scientific works and educational institutions and in the cultivation of freedom and morality. During this same period, the East was falling lower and lower, destroyed by tyranny and by moral corruption.

II. Italy (A. D. 375–774)

73. **The Conversion of the Goths.— The Goths, dwelling to the north and west of the Black Sea, were converted to Christianity by the Arian bishop, Ulfilas** (311–380). Ulfilas invented a Gothic alphabet and translated nearly the whole Bible into the Gothic language. The Arianism of the Goths played an important part in church history, when they came into contact with the Catholic peoples.

74. **The Visigoths (378–410).— In 375 the Huns crossed the Volga and, after subjugating the East Goths (Ostrogoths), drove the West Goths (Visigoths), across the Danube and into conflict with the Roman outposts.** The Visigoths won the battle of Adrianople, killing the Emperor Valens, in 378, and then entered the service of the empire. After the death of Theodosius in 395, they marched through various provinces, under the leadership of their king, Alaric, and captured Rome in 410. Part of their forces went on as far as Spain and expelled the Vandals from that country.

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75. **The Ostrogoths (493–552).— In 493, the Ostrogoths, led by Theodoric, occupied Italy and founded a kingdom which lasted until Justinian destroyed it in 552.** Although Arians, the Ostrogoths were generally on good terms with the Catholic inhabitants of Italy.

76. **The Lombards (568–774).— The Lombards, entering Italy from Pannonia about 568, under Alboin, their king, put an end to the Byzantine supremacy, that had just been re-established by Justinian.** They founded a kingdom at Pavia and two great duchies at Spoleto and Benevento; and controlled most of the peninsula for two centuries. The last Lombard king, Desiderius, was crushed by Charlemagne, in 774. The Lombards, part pagan and part Arian, caused great trouble to the Church and to the Italian people.

III. Spain (407–711)

77. **The Vandals (407–416).— The Vandals invaded Spain in 407 but, having been expelled by the Visigoths in 416, they seized Africa and established their capital at Carthage.** The Vandals were strong promoters of Arianism, wherever they had the power. From Africa, they invaded Italy under Genseric, in 445, and sacked Rome. Their African kingdom was destroyed by Belisarius, the general of Justinian, in 534.

78. **The Visigoths (416–711).— The Visigoths, who expelled the Vandals from Spain, in 416, founded a kingdom at Toledo which lasted until the Saracen invasion in 711.** They were converted to Catholicity by St. Leander and St. Isidore of Seville about the year 600. The Spanish Church soon grew to be illustrious; and the councils held at Toledo in the sixth and seventh centuries are famous in history.

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MAP III. MEDIÆVAL WESTERN EUROPE

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IV. France (407–814)

79. **Conversion of the Franks.— The Franks, a confederation of West German tribes, entered Gaul about 407.** They numbered but a few thousand at the time that the Merovingian prince, Clovis, began his rule (481–511). He united northern Gaul and central Germany into a single Frankish kingdom, and having been baptized by St. Remy, Archbishop of Rheims, in 496, established Catholic Christianity throughout his dominions. The ascendency of the Catholic Franks over the other barbarian peoples put an end to Arianism. Clovis, who was called "a second Constantine" and "the most Christian king," destroyed the Arian Visigoths in Gaul, and forced the Burgundians to become Catholics.

80. **Civilizing Influence of the Church.— The Franks were still barbarians and during the sixth and seventh centuries the Church encountered many obstacles in her attempts to hold them up to Christian standards.** Ignorance and immorality among the clergy were corrected by various measures, notably by the institution of "canons," that is to say, clerics living under rule. Monasteries did much to promote science and religion. Gradually religion succeeded in sanctifying marriage and raising the position of woman. The Church fostered the spirit of union and of obedience to authority, provided for the poor and helpless, softened the hardships of slavery, dignified labor, repressed bloodshed and superstition, and restrained within narrower limits the practice of feuds and of "ordeals."

81. **Rise of the Carolingians.— In the eighth century, the Carolingians (the family of Pepin and Charles Martel) acquired the throne (752).** They did

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much to support the authority of the Church and to assist the missionaries evangelizing the pagan tribes along the eastern border, from Switzerland to Holland. Charlemagne (768–814) made the Catholic religion supreme throughout his empire, namely in Gaul, in all that was then Germany, in the greater part of Italy and in part of Spain.

V. The British Isles

82. **England (314–803).— Britain had early been evangelized, and in 314 the Synod of Arles (in Gaul) was attended by the bishops of York, London and Lincoln.** The Saxon invasion of 449 swept away all traces of Christianity, except in some parts of Wales and Cornwall. In 596, Pope Gregory the Great sent Augustine, with forty monks to re-convert England. One after another, the kingdoms of the heptarchy received the Gospel and, with the conversion of Sussex (685), the whole country became again Catholic. The relation of England to the Holy See is shown by the history of the dispute between St. Wilfrid, bishop of York, and Theodore, the Greek monk, whom Pope Vitalian appointed archbishop of Canterbury in 669. Their first quarrel was settled by appeal to a Roman council presided over by Pope St. Agatho. Then, new differences having arisen, Wilfrid went to Rome in 704, and was again justified. The Saxon Bede of Jarrow (+ 735), Father of English Church History, and Alcuin (+ 804), the tutor of Charlemagne, were famous scholars. The papal supremacy was recognized by important synods, such as Whitby (664), Hertford (673), Hatfield (680), and Clovesho (747 and 803). King Oswy accepted the rulings of Rome in 664; Offa did the same in 787; and Egbert did the same in 803.

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83. **Ireland (430–795).—Although early introduced into Ireland, Christianity made little progress there until the coming of Palladius, who was commissioned by Pope Celestine, in 431, to preach the Gospel in Ireland.** He was soon followed by St. Patrick, a native of Boulogne, in Picardy, then called Armorica. Sent by Pope Celestine, he began the conversion of Ireland in 432, and succeeded in converting practically the entire island before his death in 461. The Irish Church flourished, and many famous monasteries were founded in the sixth century, notably Clonfert by St. Brendan and Clonmacnoise by St. Kieran. By the seventh century paganism had practically disappeared. Among the Irish missionaries who carried the faith to other countries, were St. Columba who founded Iona in Scotland (563); St. Columban who founded Luxueil in Gaul and Bobbio in Italy; St. Gall who in Switzerland founded the monastery that bears his name. The Norwegian and Danish invasions beginning about 795 destroyed many of the churches and monasteries in Ireland.

84. **Scotland (412–802).—About 412, the Christian religion was introduced into Scotland by Abbot Ninian of Britain.** Irish missionaries in the sixth century spread the faith through the country. St. Columba, having founded Iona as his headquarters, in 563, soon converted the northern part, organizing the Scottish church on quasi-monastic lines. Dioceses were not formed until the twelfth century. St. Keltigern was the apostle of the region about Glasgow. In the eastern part, the faith was preached by St. Cuthbert, who became bishop of Lindisfarne in 684. The Scandinavian invasions, beginning about the year 802, interrupted the development of the Scottish church.

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VI. Germany (685–755)

85. **The Early Bishoprics.— The early Christian bishoprics of Speier, Mainz, Treves and Cologne were destroyed, together with the Roman colonies along the Rhine, by the Teutonic invaders; but these invaders were themselves converted by Christian missionaries in the seventh and eighth centuries.** Soon after the year 600, the Irish monks, Columban and Gall, preached in the present Switzerland; and Killian evangelized Thuringia in 685. The Anglo-Saxon monk, Willibrord, labored among the Frisians of Holland for many years (690–739).

86. **St. Boniface.— Most successful of all these was the "Apostle of Germany," Boniface,[1] originally named Winifrid, an Anglo-Saxon monk, born in Devonshire, who was commissioned to preach the faith in Germany by Pope Gregory II in 719.** Assisted and protected by Charles Martel, he evangelized Hesse, Thuringia, and Bavaria (722–741); and also set the Church in good order among the Franks. He became archbishop of Mainz in 732, and, having resigned his see to labor among the savage Frisians of Holland, was martyred with fifty-two companions near the present town of Dockum in 755.

VII. Charlemagne's Empire

87. **The Aim of Charlemagne.— Charlemagne (711–814) was master of all the countries that had formed the empire of the West.** His policy seems to have included three great aims:

1°. To organize the Germanic tribes under his rule.

2°. To establish a close alliance between the State and the Church.[2]

[1] "Boniface" corresponds to "Bonaventure" (Good Fortune).

[2] He used to say, "I cannot believe that those who are disobedient to the Church will be loyal to the State."

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3°. To secure for his people the double benefit of a civilization both Christian and national.

Being desirous to continue the work of St. Boniface, he endeavored to propagate Christianity among the Saxons, who made frequent predatory inroads into the kingdom of the Franks. This practice and their refusal to embrace Christianity led to a war which lasted for a period of thirty-three years. Their complete subjugation being necessary to the security of the empire, Charlemagne slew 4,500 of the insurgents near the river Aller. His forcing the Saxons to embrace Christianity was a political measure disapproved of by the Church and especially by his distinguished friend, Alcuin. His conduct towards the conquered Saxons was otherwise mild; he left them their laws and liberties, and demanded no taxes from them, except tithes for the support of churches and schools.

88. **Relations of Pope and Emperor.— On Christmas Day (800) Pope Leo III bestowed on Charlemagne the imperial crown and saluted him as "Emperor of the Romans."** This act revived the Empire of the West, which had been extinct since the time of Augustulus, who died in 475. It was an empire which imposed upon the emperor a twofold right and duty:

1°. To spread the faith and protect the Church. How well Charlemagne understood his duty is manifest from the manner in which he inscribed his name: "Carolus Rex et Sanctæ Apostolic Sedis in omnibus fidelissimus adjutor"—"Charles, king and most faithful protector of the Apostolic See in all things."

2°. To establish a universal Christian monarchy. As the Church creates spiritual unity among the nations, so should the emperor establish temporal unity, not by sub-

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jugating individual princes and people, but by directing the union of Christian states. For this reason the empire after 962, was called the Holy Roman Empire of the German nation. The relation between pope and emperor was one of mutual support and dependence.

The pope was subject to the emperor as the supreme temporal ruler. The emperor, as a member of the Church, was subject to the pope, its head. They exchanged mutual oaths of loyalty. There was no question of vassalage.

Charlemagne pictured the world as a sort of ellipse with two foci, the pope and the emperor. The emperor possessed the right of ratifying the papal election,— originally for the purpose of securing real liberty and to make sure that at the election everything had been carried out according to law. The privilege, of course, would easily lead to interference with ecclesiastical rights, just as the union of the Church and the State readily occasions disputes, unless the rights on either side are very clearly defined.

89. **Education and the Arts.— Charlemagne gathered around him distinguished men of letters.** The most eminent were: Flaccus Alcuin, who was noted as orator, poet, philosopher and theologian; and Paul Warnefried, called Paul the Deacon, historian of the Lombards. Charlemagne issued capitularies, or imperial laws, regulating the cathedral and cloistral schools, and advanced general education and clerical training. He founded a school at his court to instruct every one from princes to slaves. He promoted higher education in the monasteries, as for instance at Corbie (to the care and industry of which we owe the preservation of the Annals of Tacitus),

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at St. Gall, at Fulda, and at Reichenau. The curriculum of these academies included the "seven liberal arts," namely: the Trivium which embraces grammar, dialectics and rhetoric, and the Quadrivium which includes poetry (with music), arithmetic, geometry, and astronomy.[8]

Charlemagne fostered the development of the German language, as well as music, painting and architecture, so successfully, that the Franks were soon able to rival the races who had inherited the old classical culture. He was a man of great force, temperate and frugal in his diet. One custom which throws light upon his character was his habit of having the writings of the Fathers of the Church read to him while he was dining. He was kind and affable. He died at the age of seventy-two and, in the course of time, came to be venerated by some as a saint; but he was never canonized, except by the anti-pope Paschal III, in A. D. 1165.

VIII. States of the Church

90. **The Beginnings of the Temporal Power.— About the year 756, the Frankish king, Pepin, bestowed upon Pope Stephen II the Italian territory which the Lombards had taken from the Byzantine emperors and then lost in battle with the Franks.** This was the beginning of papal sovereignty. True, Constantine had given the pope possession of certain lands, but these, like the rest of Italy, remained — except for the period of the Gothic kingdom — under the sovereignty of the Byzantine em-

[8] The numeration and meanings of these branches can be easily remembered by the following stanza: *"Gramm. loquitur; Dia. vera docet, Rhe. verba colerat, Mus. canit; Ar. numerat; Geo. ponderat, Ast. colit astra."*

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peror, until they were seized by the Lombards in the seventh and eighth centuries.[4] During all this time, however, a succession of events, such as the iconoclastic dispute, the increase of taxation, and the imperial neglect of Italy, tended to alienate West from East and to make the pope the chief guardian of Italian interests. Pope Zachary (741–752) discovered a powerful protector in the Carlovingian, Pepin, and crowned him king of the Franks in 752. Shortly afterwards, Pope Stephen II (752–757)[5] requested Pepin to give Italy the help against the Lombards which the Byzantine emperors had refused; and Pepin promptly expelled the invaders from the stolen territory and bestowed it upon the pope, as sovereign under a Frankish protectorate (756). The new papal territory included Ravenna and twenty-one other towns. The Greek emperor put forward a claim to this territory, as his by ancient right; but Pepin replied that the Franks had shed their blood for St. Peter, and not for the Greeks.

91. **The Papal States.**—**The validity of the donation of Pepin can scarcely be questioned.** The Lombards had no title at all to the territory; and the Greeks had renounced sovereignty by abandoning Italy to the foe. Later on, the Lombards made several attempts to regain their footing; but Charlemagne protected the pope and even enlarged his domain.

[4] The story about Constantine's donation of sovereign rights to the pope is a fable.

[5] Sometimes reckoned as Stephen III.

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CHAPTER VIII

THE EASTERN EMPIRE

I. Mohammedanism

92. **Mohammed (570–632).**— In the eastern part of the empire, the decline of the Church was hastened by the attacks of the Mohammedans, as well as by the tendency of the emperors to interfere. Before the appearance of Mohammed, paganism prevailed in Arabia; and the national sanctuary at Mecca contained 360 idols.

Mohammed was born at Mecca in the year 570. As a youth, he was subject to epileptic fits. Although illiterate and poor, he was of pleasing appearance. Having passed a long and mysterious retreat in a cave near Mecca, he began to preach religion, declaring that he had received from God, through the angel Gabriel, the commission to re-establish the religion of Abraham, i. e. Islam, or submission to God. At first he met with great opposition. A tumult at Mecca compelled him to flee to Medina, in 622. This event is called the Hejira, or Flight, and this date is the beginning of the Mohammedan era. Mohammed then declared that the new religion was to be established by the sword. His disciples acknowledged him as their temporal and spiritual ruler. They soon began to ravage the country and forced first Mecca and then all Arabia into subjection. Mohammed died of poison in A. D. 632. His successors, the caliphs, continued his work.

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Mohammedanism, being well adapted to the passions and temperaments of the Arabs, spread rapidly into Syria, Palestine, Egypt, Persia, Sicily, and Spain, and also into North Africa, where it completely destroyed the once flourishing Church. In Spain the Mohammedans won a great battle near Xeres de la Frontera (711), but in 732 they received a check from Charles Martel in a battle near Tours in France. Constantinople was twice threatened, but escaped by using "Greek Fire."

93. **Character and Doctrine of Mohammed.—The character of Mohammed presents striking contrasts.** He was ardent and enthusiastic and had some lofty aims, while at the same time he manifested low selfishness, duplicity and perfidy. At first he appeared to be a fanatic, but later he was evidently an impostor. The doctrine of Islam is contained in the Koran, collected by Abubakir, father-in-law of Mohammed. It is a mixture of Parseeism, Judaism and Christianity. The prophet upheld the unity of God,—"God is God, and Mohammed is His prophet." He taught fatalism, and denied free will, redemption, justification and grace. He promised his followers a sensual paradise. The precepts of Mohammed extend only to exterior actions. They prescribe prayer, fasting, abstinence from wine, alms, pilgrimages to Mecca, and warfare with unbelievers; but they permit polygamy and revenge by blood. Pictures of living beings are prohibited and are replaced by "arabesques." Friday is the day set apart for religious service.

II. Iconoclasm

94. **Leo the Isaurian.—The Emperor Leo III, the Isaurian, desirous to further the conversion of the Jews and Mohammedans, forbade the veneration of images**

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in 726. Many costly libraries, monasteries and sacred vessels were demolished and churches were robbed of their treasures of art. Bishops and monks who defended the veneration of images were abused, persecuted or murdered (A. D. 730–780). More than 300 bishops, creatures of the emperor, and too cowardly to oppose him, assented to his peremptory edicts. The greater number of the monks remained faithful.

95. **The Seventh Ecumenical Council.**— **St. John Damascene (+ 749) was the chief defender of the doctrines of the Church; and the Seventh Ecumenical Council (787) defined the true doctrine.** The Church made a clear distinction between adoration, due to God alone, and the veneration due to the saints. The Seventh Ecumenical Council of Nicæa insisted on this distinction. The Empress Irene (797–802) favored the true doctrine, and ended the warfare; but the controversy broke out again in the year 815 and caused another violent persecution which lasted till A. D. 842, making many martyrs.

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SECOND EPOCH: THE MIDDLE AGES
(800–1517)

PERIOD I

FROM CHARLEMAGNE TO GREGORY VII
(800–1073)

DEVELOPMENT OF THE TEMPORAL POWER OF THE POPES

CHAPTER IX

HISTORICAL OUTLINE

96. **Decline of the Western Empire.— Under the successors of Charlemagne, the Western Empire began to decline.** The German princes were so much occupied at home that Italy was neglected. One of the most distinguished popes of this period was Nicholas I (858–867), who, like a "second Elias," engaged in a fierce conflict with immoral princes and unworthy prelates. He defended the indissolubility of marriage against Lothaire II, king of Lorraine, who had put away his lawful wife, Theutberga, and married Waldrada. Nicholas also enforced his authority against the schismatical Photius, and labored with great zeal for the progress of the Church in Bulgaria.

There exists a foolish fable about the papal throne having been occupied by a woman, "Pope Joan," in the years 855–858. It is a story which first appeared in the thir-

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teenth century, four hundred years after the alleged fact. Moreover, we have the testimony of contemporary writers, such as Hincmar of Rheims, that Pope Leo IV, who died in 855, was succeeded by Benedict III in the same year. Further we have documents and coins issued under Benedict III, and dated in the year 855.

97. **Religious Decay.— The tenth century witnessed a sad condition of things in Rome and throughout Christendom generally.** The inroads of Slavs, Saracens and Normans, the constant feuds of Christian princes, the seizing of ecclesiastical property, and the intruding of unworthy men into benefices and positions of authority, brought about decline of monastic discipline and corruption of the hierarchy. The Roman factions disposed of the papacy as the pretorians of old had disposed of the imperial throne. At one time two notorious women, Theodora and Marozia, seemed influential enough to elevate, remove, and even murder, popes at will. Several vicious men occupied the papal throne, notably John XII (955–964), elected at the age of eighteen, and Benedict IX (1032–1044), elected at the age of twelve. John XII, who had been called Octavian, was the first pope to assume a new name on his election; and in the eleventh century this custom became general.

The conduct of John XII was such that he was finally deposed by the emperor, Otto the Great (936–973), who placed Leo VIII on the papal throne. But the Roman factions soon gained control again; and towards the end of the tenth century the Crescentian family practically owned the papacy. Their rule was ended by the interference of the emperor, Otto III (983–1002), who appointed the first German pope, Gregory V. (996–999), and then the first French pope, Sylvester II (999–

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1003). Sylvester, previously known as Gerbert, possessed the reputation of being the most learned man of his time.[1]

Otto's interference gave but a temporary relief, however, for after the downfall of the Crescentians, the control of Rome was soon taken over by the family of the Counts of Tusculum. During the years 1012–1024, the papal throne was occupied by the two brothers, and then by the nephew, of Count Alberic,— namely, Benedict VIII, John XIX, and Benedict IX. All of them were laymen at the time they were chosen to be popes. The wicked Benedict IX was succeeded by two rival claimants to the papacy, Sylvester III and Gregory VI, both of whom were deposed in 1045 by the Council of Sutri, with the help of the emperor, Henry III (1039–1046). From 1046–1058, there was a succession of five German popes, Clement II, Damasus II, St. Leo IX, Victor II, and Stephen IX. It was under Leo IX, that the monk Hildebrand came into power, as the pope's strongest supporter in the movement for the reform of the Church.

The Tusculan family again began to interfere in papal elections, after the death of Stephen IX in 1058, with the result that Nicholas II (1058–1061) issued a decree regulating the method of papal elections in the future.

98. **Method of Papal Elections.— To avoid a repetition of the bribery and disorders, which had occurred in recent elections, Nicholas II (1058–1061) issued a decree giving the cardinals[2] the sole right to elect the**

[1] So learned, in fact, that he had the name of being a magician.

[2] The title of cardinal was originally given to priests stationed at the principal churches of Rome, who formed, as it were, the senate of the pope. Sixtus V (1586) fixed the number at seventy, namely: six cardinal bishops, fifty cardinal priests and fourteen cardinal deacons.

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pope, although the election was to be confirmed by the emperor. Nicholas also concluded a treaty with the Normans, destroyed the undue influence of the nobility of Rome, improved public morals, and advanced distinguished men, such as Hildebrand, Peter Damian and St. Anselm of Canterbury.

99. **Relation of Church and State.— The conditions of the Middle Ages were entirely different from those of our own time.** To form a correct idea of the Middle Ages, it is necessary to note certain principles governing the relation between popes and princes: 1. The mediæval world was Christian and Catholic; and all emperors and kings were subject to the laws of the Church. 2. Spiritual authority was recognized as superior to temporal authority, and of a higher order, because immediately from God; and civil rulers, as Christians, were subject to the jurisdiction of the Church. 3. The excommunicated were incapable of reigning; and rebels against civil authority were placed under the ban of excommunication. 4. The king was elected by the people to protect the weak, support the faith, and uphold the laws of God and man. If he deviated from the faith, or countenanced schism, or opposed God's law, he forfeited his office, *ipso facto,* and his subjects were absolved from their obligation of allegiance which was conditioned by his fidelity to religion. Hence the oath of fealty was conditional. 5. By the agreement of nations and princes, the pope, as the supreme judge of Christendom, pronounced the sentence of excommunication on princes violating the conditions of their election. The papal interdict was a barrier against the despotism of rulers and against the rebellion of subjects. To explain the close alliance of the Church and the State, mediæval writers use certain analogies such as: the two

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eyes, the two swords,[3] body and soul, the sun and moon.

100. **Propagation of Christianity.**—The conversion of the Swedes and Danes was begun by St. Ansgar (865), the "Apostle of the North," a monk of New Corbie. It was completed by King Canute the Great of Denmark (1014–1035). The Normans embraced Christianity in the tenth century; so also the inhabitants of Iceland and Greenland, and of Vinland on the continent of America. The plague unfortunately destroyed Christianity in the latter country in 1410; and all knowledge of the western continent vanished from Europe. The Slavs living along the Danube were converted by the Greek priests, Sts. Cyril and Methodius (860). The Poles, the Russians, the Bohemians and the Magyars were converted in the tenth century. King Stephen, the Saint (1038), christianized Hungary. The Slavic tribes called Wends, living in Lusatia, for a long time opposed Christianity, but were converted by the year 1000.

In England the Danish invaders began to destroy Christianity; but the Treaty of Wedmore (878), which divided the country between Alfred and the Danish king, Guthrum, bound the latter to become a Christian. Under King Edgar (959–975), St. Dunstan, Archbishop of Canterbury († 988), promoted both the political and the religious development of the kingdom. In 1013, England was temporarily under the rule of the heathen Sweyn, King of Denmark; but his son, Canute, became a fervent Christian and visited Pope John XIX in 1027. After the Conquest, William I (1066–1087), although he refused to take the oath of feudal fealty to Gregory VII, supported the learned Italian Lanfranc, Archbishop of Canterbury († 1089), in reorganizing the English church.

[3] Luke XXII.

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CHAPTER X

LIFE OF THE CHURCH

101. **The Greek Schism.— As Ignatius, the saintly patriarch of Constantinople, insisted on censuring the vices of the eastern court, he was deposed by the emperor, Michael III, "The Drunkard," in 857; and Photius, a learned, but unscrupulous, layman, was appointed to the patriarchal throne.** Pope Nicholas I excommunicated Photius and supported Ignatius. To maintain his position, Photius had recourse to intrigue. He brought the entire Eastern Church into the conflict and aroused the old jealousy of Constantinople against Rome. He encouraged the aversion of the Greeks for the Holy See, by invoking their pride, which had so often been wounded in the refutation of Oriental heresies. Photius opposed the pope and denied the Roman primacy, but soon afterwards a change of rulers ended the schism; and the Eighth Ecumenical Council of Constantinople (869), declared for the primacy of the Roman pontiff.

The schism was renewed in 1054 by the patriarch, Michael Cerularius, who began with puerile objections against the Roman practices of shaving, of omitting Alleluia in Lent, and of fasting on Saturday. The breach resulted in the complete separation of the Eastern Church from Rome, which has lasted even to the present day.

102. **Other Controversies.— The controversy on pre-**

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destination was revived by Gottschalk, a monk of Fulda (868). His errors were condemned by the Church.

A controversy on the real presence of Christ in the Holy Eucharist, was occasioned by the writings of Berengarius, canon of Tours, about 1050. His errors were condemned by the Church: and he died repentant in 1088.

103. **Theology and Catholic Practice.— This period represents striking contrasts.** On the one hand, we behold actual barbarism and, on the other, proofs of learning and of tender piety. Many saints, especially among the bishops, illumined this period of church history. The veneration of the Blessed Virgin increased to an extraordinary degree. In her honor were composed the beautiful hymns: "Salve Regina," "Ave Maris Stella," "Alma Redemptoris Mater." The office of the Blessed Virgin was introduced by St. Peter Damian. Confraternities for the relief of the souls in purgatory were established. All Souls' Day was first celebrated at Cluny in 998. Pious and learned men, like St. Dunstan of Canterbury, Peter Damian, Cardinal Hildebrand and the Pataria (a union of pious laymen) vigorously combated sin and vice. The Truce of God was established limiting feuds to a certain part of the week. The interdict was placed upon princes who refused to do penance or to render satisfaction for their crimes.

Through the influence of the monks of Cluny, where Gregory VII received his ecclesiastical training, monastic discipline was reformed; and indeed every measure of reform was either originated, or supported, by these monks. The care bestowed upon science during this period is evidenced by the many learned scholars of the time. Among them we find Einhard, biographer of Charlemagne, John Scotus Erigena, Rabanus Maurus,

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Strabo, Paschasius Radbertus, Lanfranc and the nun Hrswitha. Guido of Arezzo invented the modern system of notation in music. Architecture showed the introduction of the Roman style. Painting and the plastic arts developed and beautiful mosaics and miniatures[1] were produced.

[1] "Miniature" is derived from "minium," i.e. red lead, the source of the coloring usually employed.

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PERIOD II

FROM GREGORY VII TO BONIFACE VIII
(1073–1303)

FLOURISHING PERIOD OF THE PAPACY

CHAPTER XI

HISTORICAL OUTLINE

I. The Investiture Conflict

104. **General View.— This period shows the organizing of Western Europe into one great Christian family.** Whatever civilization and mental culture the nations acquired, they owed to the Church. She was the center of their unity, temporal and spiritual. We see the influence of the papacy producing marvelous results. It originated the Crusades, founded universites, developed jurisprudence, systematized scholastic and mystic theology, encouraged the growth of art, gave rise to national consciousness and to a true national poetry and diffused a spirit of Christian brotherliness. Priest, knight and citizen worked side by side; politics, science and art, and the whole of life generally, were permeated with religion. Men were filled with aspirations for holiness and for liberty, and of both these the Church was the best protector. The ruling principle was "Observe God's law and oppose all injustice." Hence the Church was in constant strug-

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gle with the imperial power, when it became the oppressor, instead of the protector, of men's rights and liberties. The strong insistence on the supremacy of the spiritual over the temporal authority, was a duty constantly forced upon the Church by the peculiar circumstances of her position.

105. **Gregory VII (1073–1085).— As Cardinal Hildebrand, Gregory had held responsible positions under five popes; and upon the death of Alexander II, the unanimous voice of clergy and people called him to the papal throne.** At the time of his election conditions were deplorable. The emperors had made good political use of their right of choosing bishops; and had been more careful to select men friendly to themselves than men who were spiritual minded and fit to govern the Church. From the first this invasion of ecclesiastical territory had been unfortunate; eventually, it became intolerable. The emperor took it on himself, not only to make his own arbitrary selection of bishops; but even to invest them with the insignia of their office, the ring and the crosier. This right of investiture enabled princes to force unworthy men, stained with simony and concubinage, upon the Church. As long as such arbitrary power lasted, no hope for reform could be entertained. Hence when Gregory commenced his great work of restoring the liberties of the Church and of reforming the clergy, it was at the right of investiture that he first struck. No one knew better than the pope what a gigantic struggle he would be obliged to undertake in order to free the Church from the evils that beset her.

106. **The Struggle with Henry IV.— Gregory began the attack at once and, in the very year of his accession, wrote to Henry IV (1056–1106), the dissolute emperor**

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of Germany, advising him to amend his life. At the first Lenten Synod (1074), Gregory restored the ancient laws of the Church against simony and concubinage, and forbade the people to assist at the services of lawless clerics. Thus he made the people the co-executors of ecclesiastical law. The guilty clergy offered the most determined opposition. Bishops who undertook to force the decrees were threatened with death. Slander and hatred assailed the pope, but he, seeing that legislation did not suffice, determined to proceed to more drastic measures. The situation was critical, for simony was widespread. The majority of the bishops appointed by Henry were associated in the emperor's shameful deeds. Bishoprics had been sold to the highest bidders and the episcopal buyers then sold off the parishes to obtain the price. Gregory excommunicated Henry's simoniacal counselors, and published a law prohibiting lay investiture.

Victory over the Saxons made the emperor too arrogant to listen to the pope. Henry treated Gregory's laws with contempt, deposed bishops as he pleased, appropriated church goods and bestowed upon his concubines precious stones stolen from the churches. He assembled the venal bishops at Worms for the purposes of deposing the pope and announced the sentence of deposition in a letter addressed to "The False Monk Hildebrand."

Gregory resolved upon severer measures and, at the Lenten Synod of 1076, pronounced sentence of excommunication against the emperor. By this act, Henry, though not deposed, was, according to the Germanic law, rendered incompetent to govern. Even the friends of Henry now abandoned him. Gregory, solicitous for the emperor's temporal and spiritual welfare, prevailed upon

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the princes, then assembled at Tribur (1076), not to proceed as yet to elect a new sovereign.

Seeing that he could conciliate the pope more readily than the electors, Henry clad in a penitential garb, went in winter to Canossa, where the pope was then staying, and prayed to be absolved from the ban of excommunication (1077). After three-day's penance, absolution was given him. The scene at Canossa has been greatly exaggerated. True the winter was exceptionally cold, and Henry with his companions stood in the open air for three days; but during the night they retired to an inn, where food and drink was given them. Their penitential garb was worn over other clothing. Henry was not forced to do this; it was his own way of prevailing upon the pope to reinstate him and thus preventing the princes from electing another emperor. That the pope ordered Henry as an ordeal to receive the Holy Eucharist is a fable.

107. **Henry's Treachery and Death.— Soon afterwards Henry broke his promises and united with the enemies of the pope.** Thereupon the princes declared him deposed and elected Rudolph, Duke of Suabia. The pope again excommunicated him, but Henry disregarded the act of the pope, and appointed an anti-pope, Clement III, thus causing a schism (1080). Among other outrages, the emperor besieged Rome, and set fire to St. Peter's. Gregory, having been rescued by Robert Guiscard, Duke of Normandy, went to Salerno, where he died in 1085. His last words were: "I have loved justice and hated iniquity; therefore I die in exile."

Gregory's character was truly great. He was noble, magnanimous and gentle, though inflexible when bent on doing good. John von Mueller says of him: "Gregory

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had the courage of a hero, the prudence of a senator, the zeal of a prophet."

The schism originated by Henry lasted until the death of the anti-pope Clement in 1100. Henry died in 1106, without having been reconciled to the Church. His son and successor, Henry V (1106–1125), was even more troublesome than his father. He marched across the Alps and made Pope Paschal a prisoner.

108. **Concordat of Worms.**— Paschal II (1199–1118) continued the fight against lay investiture, and King Henry I of England, after a long struggle with Anselm, Archbishop of Canterbury, relinquished the right of investiture (1106, A. D.). After years of contention, the emperor, too, finally made a compromise with Pope Calixtus II, in the Concordat of Worms (1122). This concordat was ratified in 1123 by the Ninth Ecumenical Council (I Lateran), the first general council ever held in the West. A few years later, under Innocent II (1130–1143), was held the Tenth Ecumenical Council (II Lateran) which published a sentence of excommunication against King Roger of Sicily for supporting the anti-pope Anacletus II, elected on the same day as Innocent II.

II. The Popes and the Rulers

109. **Frederick Barbarossa.**— From the accession of Frederick I (Barbarossa), in 1152, until the death of his grandson, Frederick II, in 1250, the Hohenstaufens were in constant struggle with the papacy. Immediately after the election of the English pope, Adrian IV (1154–1159), Frederick opposed him. Adrian was determined to maintain the supremacy of the papal office, and Frederick to rule in the spirit of a Byzantine despot. The emperor's idea of his own position may be gathered from

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the fact that the jurists of Bologna addressed to him such phrases as, "Thy will is law," "What pleases the prince has the force of law."

Pope Alexander III (1159–1181) was opposed by an anti-pope, Victor, who received the support of Frederick. In a struggle between the emperor and the Lombard cities, Alexander allied himself with the latter; and when Milan was destroyed by the imperial armies, the pope was forced to take refuge in France. Later he returned to Rome and, in 1165, deposed Frederick for having plundered churches and convents. In 1177 a reconciliation was effected between the pope and the emperor. The schism caused by the anti-pope was settled by the Eleventh Ecumenical Council (III Lateran) in 1179. Frederick led an immense army, estimated at 100,000 men, on the Third Crusade, but was drowned while in Asia Minor, in 1190. He was succeeded by his son, Henry VI (1190–1197).

110. **Martyrdom of Thomas à Becket.— Alexander III came into conflict also with Henry II of England, who renewed the old claim, which his father had relinquished, namely, the royal right to restrict clerical immunities.** The Archbishop of Canterbury, Thomas à Becket, was so firm in his resistance to the royal policy that he was assassinated by friends of the king (1170). For this the king was forced to do penance before being reconciled with the Church.

111. **New Difficulties with the Emperor.**— Urban III (1185–1187) was forced to yield to Frederick in the matter of appointing the emperor's nominee to be Archbishop of Treves.

Celestine III (1191–1198) had difficulties with the Emperor Henry VI (1190–1197), who imprisoned the Cru-

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sader King Richard the Lion Hearted, of England, on his return journey from Palestine. But Henry showed considerable zeal in promoting the Crusades, and died at peace with the pope, in 1197. His death was followed by civil war between two claimants to the German throne, Philip of Suabia and Otto of Brunswick.

112. **Innocent III.— Innocent III (1198–1216), a man of extraordinary power, who was elected pope despite his own protest, immediately set about the reformation of the papal court.** He succeeded in limiting extravagances and improving the financial system. He aimed to render the Holy See more independent by strengthening the temporal sovereignty; and he required both the prefect of Rome, representing the emperor, and the senators, representing the citizens, to pay homage to the pope. In 1201, Innocent intervened between Philip and Otto, the two claimants to the German throne, and favored Otto; but, after Otto had broken faith and confiscated church property, Innocent pronounced sentence of excommunication against him (1210), and prepared to bestow the crown on Frederick II, the son of Henry VI.

Innocent III exercised a masterful influence throughout Christendom. He inspired both the Fourth Crusade which founded the Latin Kingdom at Constantinople (1204), and the war which ended Saracen supremacy in Spain (1212). In 1210, he excommunicated King Philip of France for having repudiated his lawful wife. When King John of England refused to accept Stephen Langton, the papal nominee to the see of Canterbury, Innocent laid the whole country under interdict, and, in 1212, excommunicated and deposed the king. John finally submitted and, in the presence of the papal legate Pandulph, made England a fief to the Holy See. The pope sided

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against the barons, and condemned the Magna Charta which they had wrung from the king (1215).

In 1215, Innocent III convoked the Twelfth Ecumenical Council (IV Lateran), the most important council of the Middle Ages. It passed many decrees of reform, imposed the precept of annual communion, defined the doctrine of confession, and, for the first time, made official use of the word "transubstantiation."

Innocent called upon France to suppress the Albigensian heresy in the south of France, where the papal legate had been assassinated in 1208. Simon de Montfort responded, and led the French armies in a campaign which turned into a cruel war of conquest.

113. **Last of the Hohenstaufens.— Frederick II, son of Henry VI, and ward of Innocent III, was crowned emperor in 1220 by Honorius III (1216–1227).** He vowed to undertake a crusade but, with first one excuse and then another, kept deferring it for more than twelve years. Pope Gregory IX (1227–1241) threatened the emperor with excommunication for delay in carrying out his vow; and finally did excommunicate him, after he had seized upon the island of Sardinia, a papal fief. Frederick's quarrel with Pope Innocent IV (1243–1254) became so serious that in 1245 the Thirteenth Ecumenical Council (I Lyons) tried the case of the pope against the emperor, and decided that the emperor should be deposed and that Germany should choose a new king. A number of the German princes elected a new king; and a crusade was preached against Frederick, who was accused of being at heart an infidel. Frederick II died in 1250, having received absolution from the Archbishop of Palermo. His son Conrad, and another son, Manfred, continued the war until defeated at Benevento in 1268.

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A few years later, Manfred's nephew, Conradin, the last of the Hohenstaufens, was executed at Naples.

114. **From Gregory X to Boniface VIII.**— Under **Gregory X (1271–1276), the Fourteenth Ecumenical Council (II Lyons), in 1274, effected a temporary reunion of the Greeks with the Holy See; but the schism was renewed in 1282.** St. Thomas Aquinas died on the way to attend this council, and St. Bonaventure died during its sessions. After the fall of the Hohenstaufens, the emperors gave little trouble to the Church; but French influence over the papacy soon became a source of danger. Martin IV (1281–1285) a Frenchman, and his successor, Honorius IV (1285–1287), vainly tried to restore the French control over Sicily which had fallen into the hands of the Spanish after the revolution begun at the Sicilian Vespers (1282).

115. **Boniface VIII and Philip the Fair.**— **Boniface VIII (1294–1303), the most famous jurist of his day, came into conflict with the French king, Philip the Fair, who was systematically appropriating church property.** In the Bull *Clericis laicos* (1296), Pope Boniface forbade princes to impose any tax upon clerics without the consent of the Holy See. A little later, when opposed by the Colonna family, he commanded a crusade to be preached against them, and destroyed their castle of Palestrina (1298). In 1302, he issued the Bull *Ausculta fili*, summoning the French king to be present at a synod which was to undertake measures of reform and the preservation of the freedom of the Church. The king's chancellor, Peter de Flotte, substituted in place of this Bull a forgery, *Deum time*,[1] which claimed that the king was sub-

[1] The *Deum time* was declared spurious both by Boniface himself and by the cardinals. Neither Boniface, nor any other pope,

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ject to the pope even in temporal matters, and thus aroused the French nation against Boniface who vainly endeavored to explain his position in the Bull *Unam Sanctam* (1302). Boniface was preparing to excommunicate the king when Sciarra Colonna and the new French chancellor, William of Nogaret, attacked him in his palace at Anagni and took him prisoner. The pope died a few days later.

His successor, Benedict XI (1303–1304), tried to conciliate both the French and the Italians.

III. The Crusades

116. **Causes.— After the example of St. Helena, mother of Constantine the Great, many Christians visited the sacred palaces of Palestine.** These visitors were subjected to severe hardships and trials by the Turks who, in the year 1072, abused and murdered pilgrims, and

has ever assumed such authority as it claims. Pius IX, in a brief, dated March 2, 1875, approved the following declaration of the German episcopate, "The full sovereignty of princes in the political field is never questioned." On the same point, Leo XIII affirmed (29 June, 1881): "The Church recognizes and declares that secular affairs belong to the civil power which is sovereign in its own order; but with regard to those things which belong to both the secular and the ecclesiastical forum, the Church desires to preserve harmonious relations between the two powers, so as to avoid strife fatal to both."

It is true that in the *Unam Sanctam*, published by Pope Boniface in 1302, far reaching powers are attributed to the papacy; and this was quite in accord with the view prevalent in the Middle Ages. But this is not intended to be a dogmatic definition valid for all time. The dogmatic definition contained in the Bull is the doctrine necessarily held by every Catholic, namely, that by divine law all men are subject to the jurisdiction of St. Peter and his successors, the Roman Pontiffs.

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ended by plundering the Holy Places. The object of the Crusades was: 1. To secure protection for the Christians. 2. To rescue the sacred places and guard them against profanation and destruction. 3. To repel the Saracens, who threatened Christian Europe. The idea of the Crusades originated with the popes who directed them and furnished, from the revenues of the Church, the necessary means. The popes also granted remission of ecclesiastical penalties to all who engaged in the religious expeditions.

117. **The Crusades.— The First Crusade (1096–1099) was set on foot by Pope Urban II.** At the Synod of Clermont, the multitude, whose enthusiasm had already been aroused by Peter the Hermit, in one voice cried out, "God wills it." The army, under Godfrey de Bouillon and other gallant princes, numbered from 300,000 to 500,000 men. On July 15, 1099, they took Jerusalem and proclaimed Godfrey king.

Later on, six other Crusades were organized for the deliverance of the Holy Land.

The Second Crusade (1147–1149) was undertaken by Louis VII of France and Conrad III of Germany, moved by the soul-stirring words of St. Bernard of Clairvaux. They made an attempt to take Damascus, but failed.

The Third Crusade (1189–1192), was brought about by the unfortunate battle near Tiberias in 1187, in which 50,000 crusaders had been killed or imprisoned. Saladin having conquered Jerusalem and seized the Holy Cross, the Crusaders headed by Frederick I, Philip Augustus of France, and Richard the Lion Hearted, of England, took Acre and obtained freedom for the pilgrims.

The Fourth Crusade (1202–1204) was chiefly composed of French nobility, and resulted in the founding of the

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Latin Empire of Constantinople (1204–1261). The Children's Crusade (1212), sent 40,000 children forth to conquer the Holy Land.

The Fifth Crusade (1228–1229), under the leadership of Frederick II, ended in disaster.

The Sixth Crusade (1248–1254), was led by Louis IX, of France, who took Damietta in Egypt. Soon afterwards Louis was taken prisoner and compelled to leave the territory.

The Seventh Crusade (1270), was also under the leadership of St. Louis. It was worse than vain, and all the previously conquered territory, including Acre, fell again into the hands of the Mohammedans.

118. **Results.— Although the Crusades did not obtain the object for which they were organized, still they were among the most useful events of the Middle Ages.** 1. They demonstrated the victory of Christianity over sensual man and gave to this period an ideal and religious tone. 2. They secured Europe against the power of Mohammedanism. 3. They stimulated intellectual development in art, in geography, and in physical science, and especially in Greek and Arabian literature. 4. They fostered the religious spirit of knighthood, which flourished greatly about the year 1100. 5. They promoted the spirit of unity among the nations of Europe, and revived Christian faith and charity, so that this period was fruitful in rich endowments, religious orders, etc. They also promoted unity by strengthening the influence of the Church and of the Holy See. 6. They gave rise to independent municipalities, developed citizenship and served to lessen vassalage and to weaken the system of feudalism. 7. They gave a new impulse to manufacture and commerce, and occasioned the flourishing conditions of the Italian re-

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publics. 8. Many of the separated Greeks returned to union with the pope, and a new and vigorous life was given to missionary labors in the East.

IV. Religious Orders of Knights

119. **Origins of the Orders.— The institution of knighthood owed its origin to the warfare with unbelievers.** Its constitution combined the essential elements of both the military and the monastic life and prescribed a fourth vow, namely, to wage war against unbelievers. The members of the order were divided into three classes: priests, for the care of souls; knights, for combat and for the defense of pilgrims; serving-brothers, for the service of the sick. The knights were governed by a grand-master.

1°. The Knights of St. John the Baptist, or Hospitalers, founded at Jerusalem, in 1048, for the care of the sick, became a military order in 1118. They wore a black mantle ornamented with a white cross. After the loss of Palestine, they were assigned a residence, first in Rhodes (1310), and later in the island of Malta (1530), where they received the name of Knights of Malta. Napoleon I took Malta from them in 1798.

2°. The Knights of the Temple, or Templars, so called from their residence on the site of the Temple of Solomon, were founded by the French about the year 1118. Their habit was a white mantle ornamented with a red cross. This order was abolished in 1312.

3°. The order of Teutonic Knights was established by the Germans, during the siege of Acre (1190). Their habit was a white mantle ornamented with a black cross. In 1226 these knights were assigned the duty of protecting the Christians against the pagan Prussians. They made

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their headquarters at Marienburg in 1309, and later at Königsberg; but in 1522 their grand master, Albrecht of Brandenburg, became a Lutheran and seized their property.

120. **Influence of Knighthood.**— 1. The military orders inspired the nobility with Christian sentiments of faith and honor and of obligation towards the oppressed and towards religion. The conferring of arms on a knight was accompanied by religious ceremonies. 2. What the Olympic and Isthmian games were of old to Greece, chivalry became to the Middle Ages. 3. In the twelfth century the knights were animated by a spirit of religious idealism. But later on, corruption crept in and spiritual ardor gave place to rudeness, brute force and love of booty.

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CHAPTER XII

LIFE OF THE CHURCH

I. Heresies

121. **Fanatical Sects.— This period was prolific in fanatical sects which opposed all visible ecclesiastical organization, destroyed churches and monasteries, abused priests and often practised shameful excesses.** Prominent among these sects were the Waldenses who derived their origin from the layman, Peter Waldo of Lyons (1170). They professed a wish to revive the apostolic life, and rejected nearly the entire existing system of the Church. A revival of ancient Manichæism occurred in the sect of the Albigenses (of Albi, in France).

The doctrines of these fanatics contained all the essential elements of Manichæism. The "perfect" received the *consolamentum,* a spiritual baptism; and the sign of the highest perfection was the *endura,* i. e., death by starvation. They practised excesses and defended lying and hypocrisy. Whenever able, they committed deeds of violence, destroying churches and monasteries. These crimes compelled both the Church and the civil power to employ severe measures against them.

122. **Character of Mediæval Heresies.— The Church condemned illegal violence and forcible conversion as a remedy for heresy, and desired only to guard the faithful against perversion.** The sects of the Middle

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Ages, especially the Albigenses, were equally dangerous to the Church and the State. The III Council of Lateran in 1179 affirmed that they practised inhuman cruelties, sparing neither widows nor orphans, neither age nor sex. Like the pagans of old, they destroyed and annihilated everything, and the civil power was compelled to use rigorous measures against them. "Those sects," says the great historian, Döllinger, "that called forth the severe and pitiless mediæval legislation against heretics and that had to be repressed with bloodshed, were the Socialists and Communists of the age. They attacked marriage, the family and the right of property. Had they succeeded in their efforts, the result would have been a universal revolution, a return to barbarism and pagan lawlessness." The character of these sectaries forced the bloody Albigensian wars, which gave occasion to great cruelty on both sides, although the Church not only did not favor this cruelty, but opposed it with all the means at her command.

123. **The Inquisition.**— **To avoid arbitrary measures against heretics, the Third and Fourth Lateran Councils, in 1179 and 1215, organized a systematic method of legal investigation, the Inquisition, which began its work after the Synod of Toulouse (1229).**[1] In the year 1232, the Dominicans were given charge of the Inquisition. They, as experts, investigated the circumstances of each case and decided if the charge of heresy was, or was not, justified. They had no power to punish. Their decisions were passed over to the civil authority for final revision. The civil enactments of the Middle Ages against heretics were very severe and included confiscation, banishment, torture and death. The impious Frederick II added the

[1] **In Germany the Inquisition was very soon abolished (1233).**

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penalty of death by fire, not because of his zeal for religion, but for political reasons.

124. **Historical Estimate of the Inquisition.**— From our present viewpoint, certain extreme measures do not seem reasonable, since they so easily lead to hypocrisy and to the simulation of orthodoxy; but to judge correctly of the Inquisition and its method of dealing with heretics, we should carefully note the following facts:

1. In the Middle Ages the Church and the State were intimately united. In the public mind, heresy was equally dangerous to both. Heretics perpetrated deeds of shame and violence, feigned Catholicity and upheld lying; hence it was necessary to guard carefully against them.

2. The prevailing ideas as to the way to obtain religious unity were not the same formerly as now. In England, for example, even as late as the sixteenth and seventeenth centuries, Protestants fiercely persecuted and tortured Catholics. Luther, Melanchthon, Calvin and other reformers explicitly approved of capital punishment for heretics. Calvin even wrote a special work in defence of the principle: *Jure gladii hæreticos esse coercendos* —"Heretics are to be compelled by the sword." The Protestant principle *cujus regio, ejus religio*—"He who rules the region, dictates its religion," would justify the Inquisition.

3. The Middle Ages generally used very severe punishments. Torture was employed by the civil courts of every state and it continued in vogue in Germany even during the eighteenth century. Austria used it as late as 1840.

4. The Inquisition also dealt with persons guilty of immorality and heinous crimes which, even in our day, are

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punished by imprisonment and death. Indeed, the word "heresy" was sometimes used to signify "immorality."

5. The number punished by the Inquisition has been enormously exaggerated. In Rome the death penalty was rarely inflicted on heretics, and excesses committed by the Inquisitors in any country were condemned.

6. The Spanish Inquisition, and the Inquisition in Venice and other countries, were chiefly civil tribunals, not identified with the ecclesiastical Inquisition. Their excesses cannot be charged against the Church authorities.

125. **The Spanish Inquisition.— The Inquisition established in Spain, in 1481, by Ferdinand and Isabella, professed to aim at the discovery of disguised Jews and Mohammedans; but its secret political purpose was to check the power of the nobility.** Religious conditions were in sore need of supervision, for many unbelievers had succeeded in becoming priests and even bishops; and in the year 1497, a thousand Franciscan monks showed their true spirit by accepting Mohammedanism rather than submit to certain ecclesiastical reforms. This condition of affairs suggested the need of an Inquisition and the tribunal when established also directed its activity against murder, immoral practices, smuggling, usury and other offences. The king appointed the Grand Inquisitor, and the other officers, and also signed the decrees; and penalties were inflicted in his name. The Inquisition was so busy with extending the royal power and lessening the independence of the clergy and the nobility that it was often censured by popes and bishops. The king sometimes went to great lengths in utilising the powers of the Inquisition against obnoxious prelates or nobles who were not subject to the jurisdiction of other tribunals. On one

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occasion, the pope had great difficulty in rescuing Cardinal Bartholomew Caranza, Primate of Toledo, from the hands of the Inquisitors.

The Holy See frequently exercised its power against the Spanish Inquisition. In 1519, Leo X excommunicated all the Inquisitors of Toledo. Ranke, Leo, Guizot and other non-Catholic historians recognize that the Spanish Inquisition became a purely political institution. Its most zealous advocates were certainly men who made themselves odious to the Church and fostered the absolutism of the crown. The number of their victims, however, has been greatly exaggerated. Nearly 99 per cent. of those classed as being sent to the *Auto da Fé,* had merely to perform some works of penance, and to wear the *sanbenito,* or blessed penitential garb, during the absolution.

Persecution of the Jews was often occasioned by their usury and other crimes, but it was never approved by the Church. On the contrary, Popes Innocent III, Clement VI and Paul II, as well as many bishops, protected the Jews and strictly prohibited their compulsory conversion.

II. Monasticism

126. **Rise of the New Orders.— The reforming influence of monastic ideals was felt throughout the world.** When excessive wealth, together with a disregard of the letter or the spirit of their rule, caused many of the early orders to decline, new congregations arose with primitive fervor and purity. Not a few excellent congregations were established on the rule of St. Benedict:

1. The Congregation of Cluny, founded near Macon in

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910, and having under its authority more than 2,000 monasteries, observed the Benedictine rule strictly and took part in all ecclesiastical reforms.

2. The Cistercian Order, so called from the valley of Citeaux, near Dijon, followed the primitive rule of St. Benedict (1098). This order owed much to St. Bernard, who founded a new house at Clairvaux, or Clear Valley (1115), which became a model of monastic life. The celebrated statesman and monk, Suger, reformed the Cistercian monastery of St. Denys (1127), taking for his model the renowned Clairveaux. To the Cistercian Order we are largely indebted for the conversion of the Slavic and Germanic races in northern Europe.

3. The Carthusians were founded by St. Bruno in 1084. Moved by the wicked life of his companions, he retired to the desolate valley of La Chartreuse, near the city of Grenoble, where he laid the foundation of his order. Its rules were severe in the extreme, and prescribed abstinence from flesh meat, and other mortifications as well as a perpetual silence broken only by the greeting: "*Memento mori,*" ("Be mindful of death"). The monks cultivated the soil, transcribed books and distinguished themselves in learned pursuits.

Many other religious confraternities were established during this period. 1. The Premonstratensians, founded by St. Norbert at Prémontré, near Rheims, converted the Wends. 2. The Beguines, and other associations of pious seculars, led a religious life and devoted themselves to the care of the sick. 3. The Trinitarians and others devoted themselves to the ransoming of Christian captives.

127. **St. Dominic.**— St. Dominic (1170–1221), born of a noble family of Castile, was distinguished in his early

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youth by piety and love of study. Having been ordained priest, he accompanied his bishop on a missionary journey and had great success.

In order to convert souls by apostolic preaching, Dominic founded the order of Friars Preachers, in 1215; and later they were called after their founder, Dominicans. Though the order exacted great poverty, and the members lived on alms, it spread with great rapidity and numbered about 7,000 in the year 1250.

128. **St. Francis.**— St. Francis, son of a merchant of Assisi, was a lively and pleasure-loving youth, yet so charitable that he displeased his father by his generosity. Made serious by illness and confinement, he took up a life of solitude and prayer, and despite general mockery, gave back all his possessions to his father and lived on alms, serving the sick and poor.

Inspired by a sermon on the text "Do not possess gold nor silver," Francis founded a community of men to practice apostolic poverty and to preach penance, and Innocent III, in 1210, moved by a dream, bestowed approval on the order which soon numbered five thousand brothers. Francis was of a deeply poetical nature, as may be seen from his famous Canticle and from his affectionate intimacy with nature. He possessed a soul at once great and childlike in its simplicity. In the year 1224, on Mount Alverno, he received the Stigmata, or bodily marks of the Five Wounds of Our Lord. Two years later, in his forty-fifth year, he died, after great suffering, on the bare ground of the Church of the Portiuncula, at Assisi. He had himself carried there when dying, "so that he might give the spirit of life back to God on the spot where he had received the spirit of Grace." He did not wish to die in a bed when his Savior

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had died on the cross. Within two years he was canonized a saint (1228).

The canon, Antony of Padua, who joined the followers of St. Francis, became a famous preacher and teacher. On account of their great humility, the members of St. Francis' order were called the "Little Brethren" or "Friars Minor." Later many pious virgins associated themselves with St. Clare of Assisi, pupil of St. Francis, for the purpose of leading a religious life. St. Francis gave them a rule and they became the Second Order of Franciscans. They are now called "Poor Clares."

In the course of time, there was founded a Third Order of Saint Francis for persons, who, though living in the world, desired to follow the spirit of this rule. The Third Order has given many saints to the Church and has been frequently recommended by the popes, notably by Leo XIII.

129. **Spread of the Mendicant Orders.**— Owing to the political and religious conditions of the age, the mendicant orders spread with wonderful rapidity, and a noble emulation in holiness arose between them. Their poverty partly appeased the critics of "a wealthy Church." A number of members of each order were appointed teachers in the universities. By their constitution, which prescribed poverty for the whole order as well as for the individual members, the mendicants were better protected against pride and wealth than the earlier orders. They kept close to the people, and overcame many fanatical heretics by means of their evident sincerity and stern renunciation. They acquired great renown in the art of caring for souls and in the instruction of the common people.

At the head of each monastery was a guardian or

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prior. For each province a provincial was appointed; and the government of the whole order was vested in the general. General chapters were held every three years.[2]

III. Theology and Catholic Practice

130. **The Universities.**— **The Pontificate of Gregory VII (1073–1085), gave a new and vigorous impulse to the progress of learning.** Many cathedral and cloister schools were transformed into universities. These institutions of learning were established under the supervision of the popes who incorporated ecclesiastical benefices for their maintenance and conferred privileges upon professors and students, dispensing religious from the obligation to attend choir, and founding scholarships for poor students. The origin and maintenance of these institutions of learning was exclusively due to the clergy. These universities flourished while they were under the influence of the Church. Later on, when the State assumed control, they declined. The curriculum of studies embraced theology, philosophy, jurisprudence and medicine.

131. **Theology.**— Mediæval theology included scholasticism and mysticism. Scholasticism, or the doctrine of the schools, endeavored to show the reasonableness of faith by dialectics, i. e. by strict logical deductions after the manner of Aristotle. At first its success was marvelous, but in later times dialectics degenerated into useless subtleties. Mysticism endeavored, by plunging the

[2] The favorite site of various religious houses is alluded to in the following verses:

> "*Bernardus valles — montes Benedictus amabat,*
> *Oppida Franciscus — magnas Ignatius urbes.*"

> "Bernard loved the valleys, Benedict, the mountains,
> Francis, the villages, Ignatius, the large cities."

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soul into divine things, to steep it in the eternal truths so as to fill it with love of God rather than with mere cold intellectual knowledge of Him. Mysticism here and there degenerated into fanaticism. To avoid degenerating, mysticism and scholasticism should supplement each other; and this rule was generally observed by the most renowned theologians of the Middle Ages.

Following the example of John Damascene, the scholastics discussed and defended the whole of Christian dogma. The most distinguished scholastics of this period were: St. Anselm, Archbishop of Canterbury (+ 1109), "the Father of Scholasticism"; Peter Lombard (+ 1164), who was called "Magister Sententiarum," and whose "Sentences" formed the principal book of the Middle Ages; Alexander of Hales[3] (+ 1245); the two great Dominicans, Albertus Magnus (+ 1280) and his distinguished pupil, Thomas Aquinas (+ 1274); and the Franciscan, Duns Scotus (+ 1308).[4] No less distinguished by their piety and learning were Sts. Bernard (+ 1153) and Bonaventure (+ 1274).

132. **Doctors of the Church.**— Of the above, the following were placed among the Doctors of the Church:

1°. St. Anselm (+ 1109), Abbot of Bec, in Normandy, later Archbishop of Canterbury, was a champion of the ideas of Gregory VII. He was a successful defender of the liberties of the Church in England, and suffered persecution. He was the author of the profound work "Cur Deus Homo"—"Why God Became Man,"— and of the ontological argument.

2°. St. Bernard of Clairvaux (+ 1153), one of the

[3] Hales is in Gloucestershire, England.

[4] The followers of the last named teacher were called **Scotists**, as the followers of Aquinas were called Thomists.

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most extraordinary men of his time, was a monk and a master of the spiritual life. Renowned is his daily question put to himself: *Bernarde, ad quid venisti?* "Bernard, why hast thou come hither?" This saint preached the Second Crusade, was the most famous apostle of his day and took part in every important event. He communicated his ardent love of God to all who even approached him. Endowed with rare eloquence, he became the arbiter of nations, the peacemaker between princes and people, the opponent of heresy and vice. He performed many miracles, and boldly and frankly remonstrated with both princes and popes, notably with Pope Eugene III, who had been a monk of Clairvaux, and pupil of St. Bernard. His zeal for the veneration of the Blessed Virgin and her Divine Child was expressed in numerous eulogies and pious hymns, the most noted of which is "Jesu Dulcis Memoria."[5]

3°. St. Thomas, of Aquino, near Naples (+ 1274), a pupil of Albertus Magnus, was renowned for his profound knowledge, as well as for his humility and piety. Contrary to the wishes of his parents, he entered the Order of St. Dominic, at Naples. He taught in Cologne, Paris and Rome, and became known as *Doctor Angelicus*, or "Angelic Doctor." He persistently refused to receive any ecclesiastical dignity and continued to make his studies before his crucifix. His most famous work is the "Summa Theologica." He composed many touching prayers, wrote the Office of Corpus Christi, and is the author of various hymns, e.g. "Pange Lingua," "Sacris Solemniis," "Verbum Supernum," "Adoro Te

[5] The celebrated prayer "Memorare," is not by St. Bernard, but by Claude Bernard, a French priest (+ 1641).

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Devote," "Lauda Sion Salvatorem." He died on his way to the Council of Lyons, 1274.

4°. **St. Bonaventure, of Bagnorea, near Viterbo (+ 1274), endowed with supernatural wisdom and an ardent love of God, was called *Doctor Seraphicus*, or "Seraphic Doctor."** He was a member of the Order of St. Francis. He acquired great fame as a mystical writer, and became general of the order and cardinal of the Church. His most famous work is the "Breviloquium." He died during the sessions of the Council of Lyons (1274), having just succeeded in effecting a reconciliation of the Greeks to the Church. The pope and nearly the entire council followed his body to the grave.

133. **Religious Art.— The most beautiful of the Church hymns were composed during this period.** Among them were the soul stirring "Dies Iræ," by Thomas of Celano; the pathetic "Stabat Mater Dolorosa," by Jacopone da Todi; the touching "Jesu Dulcis Memoria," by St. Bernard; the "Lauda Sion Salvatorem," by St. Thomas Aquinas; the "Veni Sancte Spiritus," (Anon.) and many hymns composed by St. Francis and his disciples, glowing with divine love. To these were added numerous beautiful hymns in the German tongue, chanted by the people during the public services of the Church.[6] The greatest production of all, however, and a fine summary of mediæval knowledge, was the "Divina Commedia" of Dante (+ 1321). Also notable is "Parsifal" by Wolfram von Eschenbach.

Architecture Made Splendid Progress.— In the construction of churches the Germanic, or Gothic, style replaced the Roman.[7] The pointed arch exerted less

[6] The authorship of the best of them is not known.

[7] With the Gothic style was introduced the use of stained glass.

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pressure than the round arch upon the walls, thus making feasible the erection of higher structures with thinner walls and larger windows. Full of light and aspiring, the Gothic style best expresses the spirit of Christianity soaring Godward. A new impulse came to the art of painting also; and Boniface VIII summoned Giotto (+ 1336) to Rome to adorn St. Peter's.

134. **Religious Practices.— The Fourth Council of Lateran (1215) ordained that every Christian should, at least once a year, approach Holy Communion during Easter time, and, if a sinner, should confess his sins.**[8] The ancient penitential discipline was at this time steadily passing into disuse. The penalties imposed were milder, such as prayer, fasting, alms-deeds, pilgrimages, participation in the Crusades, and only rarely public penance. The Flagellants, or Scourgers, degenerated to such an extent that their processions were prohibited by the Church. Indulgences, especially in view of the Crusades, became more frequent. The conditions necessary for gaining an indulgence were the state of sanctifying grace (implying a contrite confession), and the performance of some pious and, at times, public work, such as the building of bridges and monasteries.[9] Alexander of Hales (+ 1245) gave a sound explanation of indulgences, as a gift drawn from the superabundant merits of Christ and His saints. The popes severely condemned certain abuses connected with the promulgation of indulgences.

[8] This has been mistaken as the introduction of auricular confession but, as we saw in section 32, confession really existed from the beginning. The decree of the Council concerning annual Communion lightened the earlier law which required communion three times a year.

[9] In the year 1248, an indulgence was granted to those who aided in building the cathedral of Cologne.

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This period produced some excellent preachers. The Franciscan, Berthold of Ratisbon (1210–1272), addressed immense audiences, and was the most renowned preacher of the day.

The devotional life of the people was rich and varied. The veneration of the Blessed Virgin continued to spread, as we learn from the introduction of feasts and the practice of pilgrimages. The breviary, or divine office, was in general use about 1300. The "Biblia Pauperum," or Bible of the Poor, containing wood-cuts of the principal events of sacred history, was widely circulated in the fourteenth and fifteenth centuries. It was introduced to supply Biblical instruction to those who were unable to obtain, or perhaps unable to read, a manuscript copy of the Bible. The entire public worship of the Church was carried on in a dramatic way, calculated to impress and instruct the unlettered masses. There were frequent pageants and passion plays. The people of the day loved to contemplate works of art, and to hear sermons and stories; and, being unable to read, they retained these things in memory far better than we do. The Church, while opposed to excesses and abuses, permitted all innocent gayety and amusement. Taken as a whole, the age was rich in contrasts, exhibiting on the one side, much vice, degeneracy and barbarism, and on the other, sublime virtues, profound erudition, true Christian morality and ardent charity.

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PERIOD III

FROM BONIFACE VIII TO LUTHER
(1303–1517)

DECLINE OF THE PAPAL POWER

CHAPTER XIII

HISTORICAI OUTLINE

I. The Popes at Avignon

135. **French Popes.—Clement V (1305–1314), the second successor of Boniface VIII, was elected through French influence.** The new pope acceded to the wishes of the French court and took up his residence at Avignon, thereby beginning the seventy years of residence in France, often designated as the Babylonian captivity. The popes' dependence on France alienated the other nations; and at the same time the papal court fell into great financial difficulties. The French king, Philip IV, eager to set a brand upon the memory of Boniface VIII, urged Clement V to summon a general council; and the pope convoked the Fifteenth Ecumenical Council of Vienne in 1311. The council declared the charges against Boniface to be unfounded and his memory free from the stain of heresy.

For seventy years (1309–1378), the papal court continued to reside in Avignon. Seven popes reigned during this period:—Clement V, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V and Gregory XI. Urged by many princes and churchmen, and influenced

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greatly by the pleadings of St. Catherine of Siena, Gregory XI (1370-1378) finally returned to Rome where he soon died.

136. **The Knights Templars.**— **It was owing to the influence of Philip IV that Pope Clement V suppressed the Templars in 1312.** The terrible charges made against the order, as a whole, are certainly baseless. The true motive for suppressing the knights was Philip's hatred of them, largely due to the fact, that in his contest with Boniface VIII, they had sided with the pope against himself. Another motive was his greedy desire to seize the vast possessions of the knights in France, contrary to the promise he had made to hand the property over to the Knights of St. John. The grand master, John of Molay, and 54 knights were burned alive in Paris (1314), protesting their innocence.

II. The Great Western Schism

137. **Rival Popes.— When the cardinals in Rome met to name a successor to Gregory XI, a large mob gathered outside the conclave and demanded the election of an Italian.** The cardinals selected an Italian, Urban VI (1378–1389). Soon afterward, displeased by his imperious ways, they assembled again and elected a Frenchman as pope, claiming that their liberty had been interfered with at the previous election. The French pope, Clement VII (1378–1389), took up his residence at Avignon; and for forty years the Church was divided into two hostile camps. Urban was succeeded by Boniface IX (1389–1404), then by Innocent VII (1404–1406), then by Gregory XII (1406–1415). Clement VII was succeeded by Benedict XIII (1394–1424). So great was the confusion that saints and theologians were to be found on either side.

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In 1409, a council met at Pisa to adjust the schism, but only made matters worse than before. After having attempted to depose both Gregory XII and Benedict XIII, the Council of Pisa proceeded to elect a third pope, Alexander V (1409–1410), who was soon succeeded by John XXIII (1410–1415).

138. **The Council of Constance.— Matters became so desperate that, in 1414, the Emperor Sigismund convoked the Council of Constance for the purpose of ending the schism.** In its fourth session, the council declared itself superior to the pope. In the twelfth session (May, 1415), the council decreed the deposition of John XXIII; and in the fourteenth session (June, 1415), Gregory XII resigned the papacy, after having given his recognition to the Council of Constance as the Sixteenth Ecumenical Council. Benedict XIII refused to abdicate; and in 1417, he was deposed by the council which then proceeded to elect a new pope, Martin V (1417–1431).

Martin V never expressed any opinion about the acts of the council as a whole; but in its last session (1418), he gave his approval to all that had been decided in matters of faith, ***conciliariter***.[1] The decrees of the earlier sessions cannot be regarded as the official teaching of the Church.

VIEW OF THE SCHISM

Avignon	*Rome*	*Pisa*
Clement VII	Urban VI	Alexander V
(Elected 1378)	(Elected 1378)	(Elected 1409)
	Boniface IX	
	Innocent VII	
	Gregory XII	
Benedict XIII	(Resigned 1415)	John XXIII
(Deposed 1417)	Martin V: 1417	(Deposed 1415)

[1] i. e., in the form proper for a council.

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III. The Seventeenth and Eighteenth Ecumenical Councils

139. **The Council of Basle-Florence.— The desire to reform the Church induced Pope Eugene IV (1431–1447) to convoke a council at Basle.** To facilitate the negotiations between the Greek and Latin churches, the council was soon transferred to Ferrara, and then to Florence. Some prelates remained at Basle and attempted to continue the council. They reaffirmed the decrees of Constance which asserted that the council is superior to the pope; and they elected an anti-pope at a session at which only seven bishops were present.

The lawful continuation of the council at Florence effected very little in the matter of reform, but succeeded in reuniting the Greeks with Rome (1439). The Greek delegates accepted the doctrine of the Roman primacy. Their action caused bickering in Constantinople; but the Turks put an end to the quarrel by taking the city (1453). The first sessions of the Council of Basle (as far as recognized by the pope) and the sessions of the Council of Florence (the continuation of Basle), taken together, form the Seventeenth Ecumenical Council (1431–1439).

140. **Alexander VI and Savonarola.— Rodrigo Borgia, elected to the papal throne under the name of Alexander VI (1492–1503), possessed a vigorous intellect, but was more a worldly than a spiritual prince.** Though the faults charged against him have been greatly exaggerated, he was certainly an unworthy successor of Peter. However, he accomplished some valuable public service. He regulated the missionary work in the New World, exercised a severe consorship regard-

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ing vicious publications, subdued the rebellious nobles within the States of the Church, reformed jurisprudence, labored in the interest of peace and security, and promoted commerce. He died of a malignant fever (1503), not of poison, as has been asserted. In him was seen the verification of the divine promise that hell shall not prevail against the Church, for despite his personal unworthiness, he never led the Church into error. On the contrary, he published a number of very useful laws and regulations.

Jerome Savonarola, a Dominican of Florence, a vehement preacher of penance, having entered the field of politics and promoted a democratic agitation, was finally imprisoned, handed over to the secular authorities, and burned at the stake (1498). Savonarola was in no sense a forerunner of Luther. He was of irreproachable purity and, in matters of faith, a thorough Catholic. But he was eccentric and fanatical; and he obeyed the inspiration of his own visions, rather than the voice of his lawful superiors.

The representatives of the Church in this period, especially the Dominican missionaries, opposed with all their might the practice of enslaving the negro and Indian natives of the newly discovered countries, and refused the sacraments to slave-traders; but they could not succeed in preventing this abuse. Cardinal Ximenes, regent of Spain, entirely prohibited the importation of negroes into that country.

141. **The Fifth Lateran Council.— At the earnest solicitation of the princes, Pope Julius II (1503–1513), an able ruler and a great soldier, convoked the Eighteenth Ecumenical Council (V Lateran, 1512).** Its main objects were to reform the Church and to organize cru-

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sades against the Turks. Leo X (1513–1521) continued the council up to 1517.

The numerous decrees of the various councils were of little avail. The ancient laws had been wholesome enough; the evil lay in their non-observance. The weakness visible in the papacy pervaded the whole Church. A revolutionary movement was in process and could no longer be suppressed. It was only by a painful operation that the germs of disease could be eliminated and the health of the Church restored.

IV. Church and State

142. **Encroachments of the State.— During these years, the relation between the Church and the State was gradually changing.** The State undertook to terminate its former subjection to the Church, trespassing more and more on the spiritual domain. It claimed the right to interfere with ecclesiastical jurisdiction, and to appropriate the revenues of the Church; and it even intruded into purely spiritual offices. John Nepomucene, in 1393, gained a martyr's crown for refusing to violate the seal of the confessional. Wenzel of Bohemia, son of Charles IV, and king of Germany, 1378–1400, ordered the saint to be drowned in the Moldavia, because he would not reveal the confession of the queen.

143. **The Spread of Discontent.— The Great Western Schism was a terrible misfortune.** Every claimant to the papacy sought to increase the number of his followers by generous grants of privileges and concessions. Thus authority was weakened and the seeds of rebellion were fostered.

The contest of Philip IV against Boniface VIII caused a spirit of disloyalty to spread among the French; and the

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Avignon residence affected the other nations unfavorably.

The princes of Germany, striving for both civil and ecclesiastical independence, gladly fomented popular opposition to the Church. In 1327, Pope John XXII excommunicated Louis of Bavaria, and refused to recognize his claim to the imperial crown. The German princes met at Rense (1338), and denied the right of the pope to interfere in the imperial election. Louis died in 1347; and his successor, Charles IV, who was acknowledged by Pope Innocent VI, in 1355, issued the famous Golden Bull (1356), making the election of the emperor dependent simply on the majority vote of the electors, and excluding all foreign interference.

Owing to the papal claim to name successors for vacant benefices, numerous complaints were raised against the Holy See. Further, the heavy ecclesiastical taxes became a fruitful source of discontent.[2] In this respect too, the residence at Avignon was a misfortune for the Church, because, being deprived of the revenues of the States of the Church, the popes were obliged to place heavier burdens upon the faithful.

The general discontent was promoted by bad princes, like Frederick II and Philip IV, who plundered churches and appropriated their revenues. Also some of the minnesingers, for instance, Walther von der Wogelweide, spread a bad spirit among the people.

[2] However, the prevalent system of filling ecclesiastical benefices had some advantages, for it counteracted the spirit of caste and the ambition prevailing in many monasteries and prebends that were inclined to grant admission only to the nobility. It also often tended to encourage learning and virtue and to discourage worldliness. The tribute paid to the Holy See went for the support of the Crusades, for the foundation and maintenance of the higher institutions of learning, and for objects of general good.

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V. The New World

144. **Missionary Labors.**— **The discovery of America (1492), by Christopher Columbus, opened a new field for the missionary activity of the Church.** Pope Alexander VI commissioned Ferdinand the Catholic to have Christianity introduced into the New World. The first missionaries were chiefly Franciscans and Dominicans. Their labors were in a great measure frustrated by the avarice and cruelty of the Spanish settlers, who compelled the natives to work as slaves.

145. **Defense of the Indians.**— **The missionaries denounced the enslavement of the Indians as a violation of their natural rights and of the laws of Christianity.** For a while, negroes were brought from Africa to replace the Indian slaves; but Cardinal Ximenes, regent of Spain after the death of Ferdinand, forbade this practice. The Dominican, Bartholomew de las Casas, wished to have the negroes who were slaves employed in the heavier labors of the colonies, instead of the weaker Indians. For this reason he has been unjustly accused of introducing the slave-trade, whereas he was the true apostle of the Indians, and the staunch defender of their personal freedom. He crossed the ocean sixteen times in his efforts to defend their rights against Europeans who alleged that Indians were but irrational beasts and born to slavery.

Pope Paul III (1534–1540), in a Bull issued in 1537, vindicated the liberty of the Indians and maintained that they belong to the human race and are heirs to the natural rights of man. The decrees of this Bull were frequently renewed by succeeding popes; and the example of the popes was followed by the kings of Spain.

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The various religious orders sent many missionaries into the new countries; and these missionaries were true friends of the persecuted natives. They compiled grammars, dictionaries, and religious books; and succeeded in winning many of the most savage tribes to the Christian faith. The Franciscans were at work before 1500, and the Dominicans soon after. The Jesuits began to arrive in 1549; and their martyrs in Spanish America numbered more than seventy. Before the year 1600, there had been founded thirty-two dioceses and four hundred monasteries in Latin America.

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CHAPTER XIV

LIFE OF THE CHURCH

I. Heresies

146. **John Wiclif.— John Wiclif, born in the village of Wiclif, England (1324), denounced the custom of paying Peter's Pence to the Holy See.** He gained the favor of the king and was appointed professor of divinity at Oxford, where he openly taught pantheism and numerous other errors.[1] It was not long until Wiclif's adherents excited the peasants to insurrection, for which they were condemned and punished by the king and the parliament.

147. **John Hus.— John Hus, an enthusiastic Bohemian patriot, and a professor at the university of Prague, became an ardent defender of the errors of Wiclif.** He stirred up animosity between the Czechs and the Germans; and the Germans were deprived of their standing at the university. Twenty thousand students left Prague and the university lost its rank. Hus publicly defended the doctrines of Wiclif. He denounced ecclesiastical censures, and brought upon himself the excommunica-

[1] His doctrine may be summarized as follows: "Every being is God"—"Evil springs from necessity"—"Sin is not detrimental to the predestined who are forced by God to sin"—"Scientific institutions and religious orders are diabolical in their origin"—"The Bible is the only source of faith"—"Temporal and spiritual rulers, who have fallen into mortal sin, no longer possess authority"—"The pope is Antichrist"—"Christ is only morally present in the Holy Eucharist"—"Auricular confession is unnecessary."

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tion of the pope. Despite his suspension, he continued to preach against the Church,[2] while his adherents engaged in deeds of violence. Hus was obliged to admit before the council that he had advised his followers to use force of arms against "the enemies of truth." Like Wiclif, he flattered the masses and excited them to persecute priests and monks.

Hus appealed to an ecumenical council, declaring his willingness to prove the truth of his doctrines, in accordance with the decrees and canons of the holy fathers, or else to suffer death. He requested only a safe-conduct and, having obtained a passport from Sigismund I, went to Constance to be tried. John XXIII absolved him from the ban of excommunication, on condition that he should not preach or celebrate Mass. Having disregarded this prohibition, Hus was imprisoned in a Dominican monastery.[3] During his trial before the council, he acknowledged some of the propositions taken from his writings, but others he repudiated.

When the council condemned his errors, Hus refused to retract. He was deprived of his ecclesiastical dignity and handed over to the secular authority for punishment.

[2] Hus taught: 1°—"From eternity God has predestined some men to eternal damnation without regard to their merits; and neither sacraments nor the practice of virtues will avail them." 2°—"Priests must preach, despite the censure of the Church, and must disregard the pope's prohibition." 3°—"If the clergy abuse their temporal goods, secular princes may confiscate these, since all things belong to the just, as the Apostle (1 Cor. iii. 22) says: '*All things are yours*'." 4°—"Any temporal ruler, prelate, or bishop, in a state of sin, must lay down his office." 5°—"Whatever a sinner does is a sin."

[3] The stories about "the dungeon" are fables. Hus himself in a confidential letter wrote: "All the clerics and guards of the prison treat me very kindly."

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Having been denounced as a heretic and rebel, he was condemned by Ludwig, the Count Palatinate, to die at the stake according to the established law (1415). His friend, Jerome of Prague, who had abused and murdered monks, underwent the same punishment the following year.

148. **The Hussite War.— After the death of Hus, the formidable Hussite War broke out (1419–1436).** A great number of Bohemian nobles, desiring the possessions of the Church, joined the Czech party and committed shameful atrocities. Senators were thrown out of the windows to be caught upon spear points, churches were plundered, priests persecuted, whole towns burned down, and thousands murdered. Finally a treaty was concluded, and as a concession to the popular demand, the Calixtines [4] were permitted by Rome to receive Holy Communion under both species.

149. **The Execution of Hus.— The punishment of Hus was no violation of the imperial letter of safe-conduct.** 1°. The letter was addressed to all officials, even to toll and tax collectors, but not to the members of the council. The wording of the letter granted only protection against unlawful violence and exemption from tolls, and requested aid to further him on his journey in matters pertaining to speed and safety; but it contained no instruction to the council. It was nothing more or less than a passport, not exempting its holder from the authority of the lawful judge, to whom, indeed, he was practically being sent by his sovereign, the Emperor Sigismund. 2°. While still in Prague, Hus himself showed

[4] From *calix*, "chalice,"— because they demanded Holy Communion under both kinds. They were also called Utraquists, from *sub utraque specie*, "under both kinds."

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that he had no intention of claiming any exemption from punishment, on the strength of his letter. On the contrary, he declared his willingness, if found guilty, to suffer death by fire (*Ignis incendio emendare*), on the condition that his adversaries should suffer a like punishment in case he was found innocent. At a later period, in Constance, when he found that his excuses could not free him from prison, he wrote to friends that the letter of safe-conduct was being violated. 3°. Contemporaries saw no violation of the letter in the arrest and imprisonment of Hus. That a safe-conduct was generally not intended to exempt from lawful authority may be seen from the fact that the anti-pope, John XXIII, though in possession of a letter of safe-conduct from the emperor and the city of Constance, was imprisoned and deposed by the Council of Constance.[5] 4°. The emperor himself had no intention of protecting Hus from the sentence to be passed by lawful judges, but spoke thus: "Hus has received a safe-conduct and a promise of a public hearing. Let him be given a calm public trial, and the royal promise will have been kept. But if he obstinately persists in his heresy, the emperor will be the first to light the fire." Hus had nothing to say against this conception of the letter; on the contrary, he expressed his thanks. 5°. The emperor, even had he desired to do so, possessed neither the right nor the power, to protect Hus against the authority of the council. Hus was subject to the council,

[5] Even the friends of Hus expressly declared: "*Si convictus fuerit . . . debeat id juxta decisionem concilii emendare.*" "If convicted he ought to suffer the penalty decreed by the council." Their only complaint was of his arrest before the public trial. But this arrest was entirely justified, because Hus had disregarded his suspension, continued to preach his errors and to say Mass, and probably made an attempt to escape.

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both as a priest and because he himself had appealed to its authority.

We should not forget that the proceedings against Hus were conducted by the anti-pope, John XXIII, and by the unlawful Council of Constance. And as for the assertion that the council declared it is lawful to break faith with heretics, that story rests upon two documents, one of which is an eighteenth century forgery, and the other a private resolution, or scheme, which was never even submitted to the council.

The Protestant historian, Leo, passes this judgment: "To call the proceeding a violation of a safe-conduct is to stultify all authority."

II. Theology and Catholic Practice

150. **Ecclesiastical Science.— In the year 1517, Europe possessed more than one hundred universities, forty-five of which had existed since the year 1400.** Germany possessed twenty. The attendance, when compared to that of the present time, seems almost incredible. The University of Prague had over 30,000 students and 700 professors; and many institutions had over 20,000 pupils. In the year 1905, the twenty-one universities of Germany, taken together, held about 40,000 students.

Scholasticism, with some teachers, degenerated into a mass of useless subtleness; but the better masters of this system taught the principles of St. Thomas, whose works were printed more than two hundred times in the fifteenth century, each edition containing from 300 to 1,000 copies.

The principal representatives of mysticism were: Master Eckhart (1329); the two Dominicans, John Tauler (+ 1429) and Henry Suso (+ 1365); and John Gerson (+ 1429). "The Imitation of Christ," probably

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written by Thomas à Kempis (+ 1471), was republished fifty-nine times before the year 1500. Among the distinguished saints of the period were the holy virgins, Sts. Mechtilde, Gertrude, Catherine of Siena, and Hildegarde. The study of Greek and Hebrew was zealously pursued at the universities. About the year 1522, the great Complutensian Polyglot Bible was published at Alcalá,[6] by a group of scholars who had been brought together for the work by the great Spanish cardinal, Ximenes.

Among the most absurd Protestant errors is the notion that the Bible in the vernacular was not allowed. The whole Bible existed in English long before Wiclif was born (1324). Before the year of Luther's outbreak (1517), there were fourteen complete editions of the Bible in the High German, and four in the Low German, dialect, together with numerous German editions of separate parts. In addition to these, there were ninety-eight complete Latin editions, all published before the time of Luther. In the various European languages there existed many pre-Lutheran translations of the Bible, for instance, in Italian (Venice, 1471), French (Paris, 1487), Spanish (Valencia, 1478), and Dutch (Delft, 1475). A complete Swedish edition existed in the fifteenth century. Janssen reports that despite the enormous number of books that have been lost, we know of 22,000 works published between the years 1450 and 1500 — a striking evidence of the intellectual activity of the time.

Tauler, Suso and Geiler were famous preachers; Sebastian Brant in his "Ship of Fools" castigated the vices of the age; Nicholas of Cusa (+ 1464), a universal genius, was an energetic ecclesiastical reformer, who en-

[6] Alcalá is "Complutum" in Latin.

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countered great opposition from princes and dissolute monasteries.

Many books of devotion and instruction were printed, such as Bibles of the Poor, pictorial catechisms, and manuals of confession. Of the sermon books containing Sunday Epistles and Gospels, together with prayers, a hundred editions antedate Luther. The doctrine of penance and of indulgence was set forth clearly and precisely in books of instruction; and particular stress was laid on the need of true, interior sorrow. From 1470-1518, more than thirty collections of German hymns were published, a sufficient proof that the German folksong was cultivated before the appearance of Luther.

151. **Humanism.— In mediæval times, little attention had been paid to classical, or humanistic studies, as more emphasis was placed upon solidity of matter than upon beauty of form.** Men did not love or treasure foreign works as much as they did their own vigorous national literature embodying the healthy, lively spirit of their own race. It was only in the fifteenth century, after the decline of Germany had begun, that the classical studies cultivated by the humanists came to the fore. This event was occasioned largely by intercourse with the East during the negotiations for the union of the Greek and Latin churches and then, later, by the coming of the Greek refugees, who fled west after the conquest of Constantinople (1453). Classical studies (called humanities) and the promoters of classical studies (humanists), were encouraged by churchmen; and the movement exercised a refining influence upon literature, especially upon ecclesiastical Latin.

But far greater was the evil influence of exaggerated humanism, which developed an extreme and ridiculous

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preference for everything classical. German surnames were translated into Greek and Latin.[7] A tendency to overrate pagan philosophy placed the works of Plato and Aristotle on the same level with the Bible. Scholasticism, even when profound, was scorned as inelegant; and a false enthusiasm for pagan ideas, combined with contempt for the Church, together with a tendency to indifferentism, frivolity, and obscenity prevailed. Many humanists ridiculed priests and monks, and even mocked the saints. Ulrich von Hutten sang in classical Latin of the immorality which later caused his death in 1523. Side by side with the revival of classical letters, went the return to pagan forms of art. "The Renaissance" was the name given to this movement.

We distinguish two periods of humanism. 1°. The older, Christian humanism, was represented by Agricola, Reuchlin, Trithemius, Sebastian Brant, and their less worthy fellow, the famous Erasmus. 2°. The later pagan period was represented by humanists who used their talents and linguistic accomplishments in favor of irreligion and schism, and against God and the Church. They were men of ignoble character, without faith or morality, servile flatterers, and shameless calumniators. Their pagan humanism soon gained preponderance. Its spirit may be seen in the "Del Principe" of Nicholas Macchiavelli (+ 1530), and in "The Letters of Obscure Men" (1514–1517), written by Hutten and others, ridiculing the authority of the Church and paving the way for schism.

152. **Christian Art.— Striking proof of the deep religious feeling of the Middle Ages was given by the many eminent works of religious art.** Numerous en-

[7] Christ was alluded to as "*Minerva a Jovis capite orta.*"

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dowments and bequests were made to churches and cloisters, and this fact occasioned the splendid decoration of churches and chapels. Magnificent altars, tabernacles, sculptures, chalices, monstrances, missals, paintings, vestments, and especially stained glass windows beautified the sacred edifices.

Bramante and Michael Angelo were distinguished as architects; the former began, and the latter completed, St. Peter's in Rome. This age was the heyday of sculpture and — especially in Germany — of wood carving and ivory carving. Veit Stoss and Adam Krafft in Nürnberg, and Syrlin in Ulm, were among the most famous wood carvers; and Peter Vischer of Nürnberg was the great brass-worker. Italy was the birth-place of the plastic arts. Michael Angelo Buonarotti (+ 1564) gained fame as painter, architect and sculptor. The art of painting attained great heights. The Dominican, John da Fiesole (+ 1455), and Leonardo da Vinci (+ 1519) belonged to the school of Florence; Raphael of Sanzio (+ 1520) to the school of Umbria; Correggio (+ 1534) and Titian (+ 1576) to the Venetian school. To the Netherland school belonged Hubert (+ 1426) and John (+ 1440) Van Eyck who invented the mixing of colors with oil; to the Swabian school, Martin Schön (+ 1499) and the two Holbeins, Hans the elder (+ 1501) and Hans the younger (+ 1543); and to the Frankish school, the celebrated Albrecht Dürer (+ 1528). Perfection in making wood-cuts helped to popularize works of art, many of which, made by now unknown masters, served to teach and edify the faithful, as for instance, the famous allegory, "The Dance of Death."

153. **The Religious Life.— During mediæval times, the public worship of the Church was carried out with**

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great solemnity and splendor. The Holy Rosary and The Way of the Cross were favorite devotions; and the Angelus bell was introduced everywhere. The jubilee was first established by Boniface VIII in 1300; and the interval between one jubilee and another was gradually reduced to twenty-five years. The religious dramas, the Christmas and Passion plays, and others, representing the life of Christ, of the Blessed Virgin and of the saints, representations of the Last Judgment, and of the coming of Antichrist, were closely connected with the public worship of the Church and proved a means of religious education for the masses. An instance still extant is the Passion Play of Oberammergau.

The art of printing exercised a great influence upon the life of the Church. The clergy, finding in it a valuable auxiliary to their missionary labors, made every effort to promote its development. The Church also granted indulgences to aid in its progress. The Bible was the first book printed by Gutenberg (1450). Italy — especially Rome and Venice — published excellent editions of the Bible and of the church Fathers. The people soon learned to read and to derive great benefit from good books.

In some quarters loyalty decayed. The exile at Avignon weakened the authority of the Church. The forty years' schism led to heavy church taxes and helped the diffusion of liberalistic principles opposed to the primacy. The mistakes and faults of several popes, the dissolute life of many priests and bishops, who were rather princes than shepherds, the frequent violations of the law of celibacy, the worldliness of many religious, the custom of appointing lay noblemen to ecclesiastical

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benefices,—all these things laid strong foundations for opposition to the Church.

The Church convened many synods to correct the evils. In Germany alone, there were more than one hundred diocesan synods from 1451 to 1515. A great number of learned and exemplary bishops and priests edified the people by their teachings and their example. The clergy displayed great zeal for science; they promoted the study of the humanities and the art of printing; they organized scientific associations and intellectual activities.

Great care was bestowed upon the office of preaching, as may be seen by the abundant homiletic literature handed down to us. The formulas for the examination of conscience contained questions regarding attendance at sermons. In almost every city, benefices were set apart for preachers. We find rebukes addressed to people who kept running lightly from sermon to sermon. Books of sermons still extant prove that the sermons were not shallow trifles, but profound discourses. The Bible was the principal source from which sermons were drawn. All these facts prove that the preaching of the Word of God was by no means neglected before the appearance of Martin Luther.

The decline of spiritual and civil authority necessarily occasioned great looseness and immorality among the people. The predatory expeditions of the knights led to constant feuds, to the burning of villages, to the murdering of women and children. Luxury and wealth were followed by extravagance and immodesty in dress; usury and greed became rampant. The later humanists diffused obscene literature which undermined both religion and morality. Numerous forms of super-

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stition introduced by the Arabs of Spain led to the cultivation of the black art and then to trials for witchcraft. These trials were often conducted with ignorance and cruelty. Pope Alexander IV (1254–1261) forbade the inquisitors to take cognizance of witchcraft; and later the Church succeeded in replacing the arbitrary inhuman treatment of suspected persons with regular legal forms.

Despite the widespread decay, religion had still a strong hold on the masses. This was shown by pilgrimages, by many pious associations and confraternities, by striking evidences of sincere penance and conversion, by numerous charitable institutions, by religious endowments and bequests, by the zealous performance of good works, by the charitable support of the poor; moreover, by the fearlessness with which sin and vice were reproved in prince or peasant. Every rank of life was infused with the spirit of religion. The guilds and fraternities of craftsmen, the theatrical entertainments, the popular amusements, all bore a religious stamp.

These facts, as well as the words of contemporary writers, disprove the assertion that the entire German clergy before Luther were samples of ignorance and moral depravity. A severe critic of the German clergy, John Wimpheling, wrote: "God knows I am acquainted with many, yea, with innumerable clergy in the six Rhenish dioceses who are pure in morals and thoroughly equipped with the knowledge proper to their office. I know not merely a few, but many,— I repeat it, many — prelates, canons, and vicars, of unblemished life, filled with piety, humility and generosity toward the poor."

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THIRD EPOCH: MODERN TIMES
(1517–1914)

PERIOD I

FROM LUTHER'S REVOLT TO THE FRENCH REVOLUTION
(1517–1789)

POLITICAL AND RELIGIOUS DISTURBANCES

CHAPTER XV

GENERAL VIEW

154. **Tendencies of the Later Middle Ages.— At the opening of the Middle Ages the Church had begun her work among the savage warring hordes that were then destroying the old civilization; and within a few centuries she had transformed Europe into a group of Christian nations containing the promise of splendid moral and mental development.** Toward the close of the Middle Ages, however, there appeared indications of an approaching storm; and now at the beginning of the third epoch of church history, the storm bursts in the form of the Protestant revolt. Among all classes of the people there had spread a spirit of opposition to spiritual and temporal authority; secular princes resisted both pope and emperor; rulers encroached upon the old liberties of the people; covetous men sought to obtain possession

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of church property for themselves. The art of printing, fruitful of so much good, produced also great evil, and familiarized the multitude with immoral writings and with satires upon authority and religion. The younger humanists revived pagan ideas, and aroused an enthusiasm for false liberty. The discovery of new countries upset old social institutions, removed the restraints of custom, and fomented the passion for adventure and booty. Discontent, general restlessness, contempt of authority, scorn for the traditional science and the ancient faith, all foretold a coming revolution.

155. **The Religious Crisis.— The Church was weakened from within by dissensions among the different national elements.** The Great Western Schism had developed antagonisms which dealt religion an almost fatal blow. Education, art, law, became first alien, and then hostile, to the Church. The whole world seemed ready to burst into flame,— and Luther applied the torch. Only the divine vitality of the Church prevented her total destruction. Quickened by God's power, however, she was enabled to win back healthy life in the Counter-Reformation.

156. **Effects of Protestantism.— As time went on and Protestantism developed the logical consequences of its destructive principles, religious conditions became appalling.** The rejection of ecclesiastical authority led step by step to indifferentism, scepticism, and neo-paganism, The civil power favored an absolutism which fettered religion fatally. Expelled from the schools, the Church became helpless to train new generations in the way of faith and virtue. But the rulers who discredited the authority of religion, were the first to suffer; for the revolutionary tendency which they had fostered against the Church

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crushed their own dynasties. Wonderfully enough, amid the universal process of dissolution, the Church began to revive again; and, in the latter part of this period, she again strikingly manifested the indefectibility which had been assured her in the promise of Christ, "I am with thee all days, even to the consummation of the world."

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CHAPTER XVI

PROTESTANTISM

I. Luther's Outbreak

157. **Luther's Youth.— In 1483 Martin Luther, the son of a poor miner, was born at Eisleben, in Saxony.** Against his father's wish, he entered the novitiate of the Augustinians at Erfurt, in 1505, impelled to take this step by his morbid fears, rather than by spontaneous inclination. After a brief novitiate, he was ordained priest in 1507, and the next year was made a professor of philosophy in the new university of Wittenberg. He went to Rome in 1510, became a doctor of theology in 1512, and then returning to Wittenberg, began to teach Sacred Scripture, making a special study of the epistles of St. Paul.

Driven nearly to madness by his excessive scrupulosity, he was for a while tempted to despair. Then, suffering a reaction, he went to the other extreme and took refuge in the thought that all striving after holiness is worse than useless by reason of original sin, and that Christ demands of us nothing but faith alone. These false doctrines drawn from his misinterpretation of certain passages of St. Paul's, were plainly affirmed by Luther as early as 1516, and even at that time attracted unfavorable criticism. In the same year, he publicly defended the thesis that the human will without grace is not

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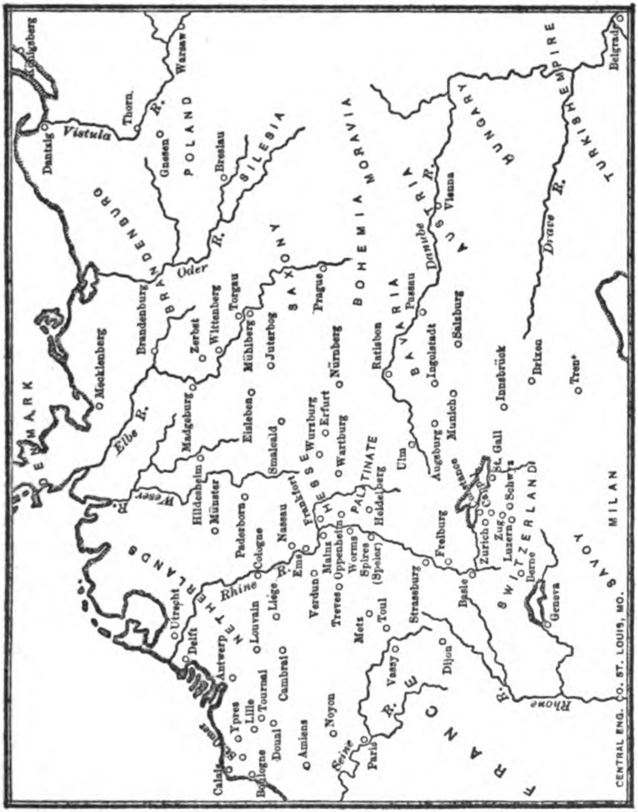

MAP IV. CENTRAL EUROPE IN THE SIXTEENTH CENTURY

free but enslaved. In 1520 he gave clear expression to the logical conclusion of his system in the words, "A Christian who believes, cannot even if he should so wish, lose his soul by any sin however great; since no sin, but unbelief, can damn him."[1]

158. **Luther and Tetzel.— Pope Julius II (1503–1513) had begun the building of the new church of Saint Peter in 1506; and in 1517, Leo X (1513–1512) granted an indulgence — on the usual conditions of contrition and confession — to all persons contributing to this undertaking.** The Dominican, John Tetzel, was commissioned to publish the indulgence and came for this purpose to the little town of Jüterbog, near Wittenberg. There was a long-standing hostility between the strictly scholastic Dominicans and the more humanistic Augustinians; and when the people of Wittenberg began to flock to Tetzel's sermons, Luther and his friends undertook to discredit Tetzel and his mission.

On All Hallow's Eve, 1517, Luther affixed ninety-five theses to the door of the university church of Wittenberg, denying that indulgences are of any avail to the souls in purgatory, and contradicting many other received teachings of the Church. Immediately there was widespread excitement and Luther became the center of a theological storm. The language of the ninety-five theses would indicate that Luther misinterpreted the nature of indulgences. Be that as it may, he was somewhat alarmed at the violence of the discussion he had raised and sent letters of explanation to the Archbishop of Mainz

[1] There had been other instances of inaccurate teaching and of public opposition to the authority of the Church before the outbreak of Luther. John of Wessel, professor of Holy Scripture at Erfurt, ridiculed indulgences, the veneration of the saints, fasting, tradition, and especially church authority.

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and the Bishop of Brandenburg. But not even in these letters did he make clear his attitude with regard to indulgences.[2]

The Protestant, Plank, says that Luther's zeal against the abuse of indulgences was very plainly due to his wish to spoil the market for them in his own neighborhood. The outbreak was not really due to the tone of Tetzel's preaching.[3] Nor was it due to the depravity of the Church. Rather it was forced by the logic of events, beginning with Luther's statement in 1516 of the doctrine of justification by faith alone, without need of confession, contrition, indulgence, or good works. Having long denied the Church's teaching in his heart, Luther, after his public stand in the ninety-five theses, was forced further and further in his opposition by the logical connection of Catholic doctrines.[4]

[2] He writes: "Seeing that many people of Wittenberg were running after indulgences to Jüterbog and Zerbst and seeing that, as surely as I have been redeemed by my Lord Christ, I did not know what an indulgence might be — nor did anybody else — I began gently to preach that it would be better to do the surer things than to seek to gain an indulgence."

[3] As Luther himself admitted, later on, when he wrote to console Tetzel during the latter's illness: "He should not blame himself, for the affair did not begin on his account."

[4] Constant misrepresentation has made Tetzel into a mere caricature. On his person has been hung every story and every jest ever invented about fallen priests — even stories known centuries before his birth, such as the old tale of Parson Amis. On the other hand, honest investigations (such as "*Tetzel,*" by Paulus, Mainz, 1899; and "*Tetzel und Luther*" by Gröne, 1860) have shown:

1.° That, as a priest, Tetzel was morally irreproachable, and the charges of misconduct made against him are absolutely without foundation.

2.° That, although he was too much like a huckster, in his

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II. Progress of Protestantism in Germany

159. **Luther's Supporters.**— Tetzel replied to Luther's attack with counter-theses, defending the Catholic doctrine of indulgences; and the controversy spread. Luther found many allies, especially among the humanists, and powerful protectors among the princes, notably the elector of Saxony. His own provincial, John von Stau-

method of recommending the indulgence, all the stories about his avarice and his lying were invented by the malice of his enemies.

3.° That according to documents still extant and even according to Protestant writers who quote from his sermons, Tetzel obeyed his instructions and insisted above all on the necessity of a good confession and true repentance as conditions of gaining the indulgence,—"Whoso wishes to gain the indulgence must fast the day before confession and receive Holy Communion the day after." "Know that all who confess, and mark this well, being penitent, give alms, according to the counsel of the confessor, may gain the indulgence." Very different are these passages from the fables about the "indulgence of all sins" and the "indulgence of future sins." It is not according to each single sin, but according to his means, that each one is asked to contribute.

4.° The instruction to confessors ordains that "No one should be allowed to depart without every grace, since it is not the building expenses but rather the sanctification of Christians which is to be mainly sought after." Those, therefore, who have no money, "should make up a contribution of prayer and fasting, since the kingdom of heaven is not more open to the rich than to the poor." The poor can, by prayer and petition, secure the "same treasures of grace for themselves and for the dead." It is not until the year 1717 that we find the first mention of the so-called "sin-tax," announcing that for several ducats a man can make good any and every sin. The story, be it noted, is filled with contradictions.

5.° That Tetzel was a thoroughly scientific man, as may be seen from the writings in which he clearly explains the nature of indulgence.

6.° That Tetzel did not burn Luther's theses, nor threaten him

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pitz, and George Burckard, the court chaplain of the Palatinate, came to his assistance. He had also many adversaries; and it is utterly false that the rapid spread of his errors was due to the fact that no one of weight and deep learning opposed him. He was answered, and in a measure excellently answered, by Tetzel, Prierias, Eck, Emser, Hochstraten, Cochläus, Wimpina, Dietenberger, Wicelius, Cajetan, Thomas Murner and others. But he had become so permeated with his own ideas that it was impossible to change his views. His doctrine was "from God"; and he despised his opponents as ignorant and worthless men.[5]

with death at the stake, nor abuse him. On the contrary, he answered Luther's furious attacks in a quiet, reasonable way, as may be seen by the "counter-theses" still extant.

7.° That nearly all the stories of Tetzel's vice and misconduct proceed from his bitterest enemies and cannot, therefore, be accepted as credible and trustworthy accounts. Most of them, as his very enemies attest, rely merely upon hearsay. Tetzel's superiors and other contemporaries bear outspoken witness that the evil stories about him were calumnies, and give evidence for him: "May the Lord be merciful to Luther in regard to what he is doing and has done to the Reverend Father, Master John Tetzel, who has defended and does not cease to defend the authority of the Holy See even to his own cost. I know of no one who has done and suffered and is still suffering so much for the honor of the Apostolic See. But every street corner is re-echoing the countless lying calumnies showered upon him." From the letter of Hermann Rab, Dominican Provincial of Saxony, to Miltitz, 3 Jan., 1519. See Paulus' account of the misunderstanding of the phrase "indulgences without contrition."

[5] Even of the universities of Paris and Louvain he spoke contemptuously. "I have from God all that I teach and that they deny." "Let us hold to this, that an indulgence is not what the pope declares it; and if an angel from heaven says otherwise, he is not to be believed." Such was the substance of the blunt answers which he gave his adversaries, one and all.

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160. **Break with the Church.— Pope Leo's attention had now been drawn to the situation in Germany, and Luther was given the alternative of retracting, or of presenting himself for trial at Rome.**[6] The intervention of the elector of Saxony, however, induced the pope to send Cardinal Cajetan to Germany to investigate the case, and Luther was summoned to Augsburg in the autumn of 1518. Dissatisfied with the judgment of Cajetan, Luther announced his appeal "from Leo ill informed to Leo better informed"; and a few days later appealed to a future general council. Still solicitous to avoid trouble, as far as possible, Leo published a bull on indulgences, giving the Catholic doctrine, but avoiding mention of Luther's name.

Excitement was greatly increased by the Leipzig Disputation of 1519, between Eck, a professor of Ingolstadt, and Carlstadt, Luther's teacher and defender. Luther himself took part in the dispute, and denied that the primacy was of divine institution and that general councils were infallible.[7] The following year he published

[6] It is quite false that Rome belittled the whole affair as a monks' quarrel. On February 3, 1518, within three months of the publication of Luther's theses, the pope wrote to the general of the Augustinians that Luther would have to be excommunicated, if he could not be restrained. But Luther misled the pope by humble letters. He wrote to Leo, "Most Holy Father, prostrate at thy feet, I bring thee all that I am and all that I have. Give life, give death, cast me out, as may please thee. I shall recognize thy voice as the voice of Christ who lives in thee and speaks through thee." (May 30, 1518). The Pope wrote to the elector of Saxony not to support Luther, "lest present and future generations should say that a most dangerous error had been upheld by this distinguished court."

[7] In March, 1519, he wrote to the pope protesting that he had never wished to impugn the authority of the Holy See, which was

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three writings, an appeal, "To the Christian Nobles of the German Nation," stirring up the princes against the Church; a book, "On the Babylonian Captivity," rejecting the Sacrifice of the Mass and all the sacraments except baptism and the Eucharist; and a summary of his own teachings under the title, "Of Christian Liberty." This last he sent to Pope Leo, together with a flattering personal letter.

In 1520, Rome published the bull "Exsurge Domine," condemning Luther's teaching and demanding retraction under threat of excommunication, inside of sixty days. Luther replied with the pamphlet, "Against the Bull of Antichrist," called the pope "a damned obstinate heretic," and publicly burned the bull at Wittenberg, with the words, "As thou hast troubled the saints of the Lord, so may the everlasting fire trouble and consume thee."

161. **Diet of Worms.— Luther was summoned before the imperial diet held at Worms in 1521, and, after having been ordered to retract, was allowed a day for deliberation.** This interval gave him an opportunity to communicate with the nobles gathered together at the diet and many of them urged him to stand firm, promising him their protection. Within a short distance of the city were encamped the four hundred knights of Franz von Sickingen and Ulrich von Hutten, revolutionary freebooters, very anxious for an opportunity to plunder the wealthy churches and ready to turn against Luther if he

for him "above all things in Heaven and on earth," excepting Christ. Luther's vacillation is shown by the fact that ten days after this humble protestation, he wrote to the elector of Saxony that he did not know whether the Pope was Antichrist himself, or his apostle.

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showed any sign of retreat.[8] The emperor had but a small guard; and menacing letters found their way even into the imperial chambers. Luther accepted the offer of the nobles and made answer to the diet that he would not retract.[9] The ban of the empire was placed upon him; but his friends promptly carried him to Wartburg castle. "Now for the first time did the affair of Luther assume the gigantic proportions of a revolution big enough to lift the church doors from their hinges." [10]

At the Wartburg Luther translated the Scriptures in accord with his system and then affirmed that he had been "the first to pull the Bible out from under the bed,"—a statement roundly contradicted by Zwingli and others. During his stay at the Wartburg, his followers spread the report that he had been murdered by Catholics. After ten months he returned to Wittenberg to quell disturbances that had arisen there; and was successful in driving out Carlstadt who had put himself at the head of a number of fanatics. More and more, the religious divisions were assuming a political character; and the diets held at Nürnberg in 1522 and 1524 were unable to effect anything in the way of peace. The emperor was fighting against the Turks, and at the same time had to deal with the armies of France and with his own disloyal German princes.

162. **The Peasants' War.—The next complication**

[8] In 1524 Thomas Münzer reproached Luther with having won the support of the nobles by holding out the hope that they could appropriate the wealth of the Church,—"Hadst thou flinched at Worms, the nobles would have strangled thee."

[9] Recent investigations have thrown serious doubt on the account which represents Luther as saying, "Here I stand; I can do naught else."

[10] Paulsen.

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was the disastrous rebellion of the German peasants against their rulers. The people had been aroused by Luther's writing, and interpreting "evangelical liberty" according to their own taste, decided to abolish taxes and thrones. Inhuman outrages were perpetrated; the most splendid churches, monasteries and works of art were destroyed; and all Germany seemed about to become a mass of ruins. The peasants appealed to Luther for support, and he, in perplexity, wishing to antagonize neither the nobles nor the people, exhorted both sides to make peace. After the battle of Frankenhausen, where the peasants were defeated with a loss of 100,000, Luther wrote his pamphlet, "Against the Blundering and Murdering Peasants," advising their suppression.

163. **The New Religion.— Church affairs now began to be organized on an entirely new basis.** Instead of the old popular control, there was introduced the rule of the nobility. In many places laws were passed to prohibit the saying of Mass. Albrecht von Brandenburg, grand master of the Teutonic Order of Knights, adopted the new doctrines, seized the lands of his order in Prussia, and forced the Catholic knights to return to Mergentheim. Philip, landgrave of Hesse, also changed faith; and many other rulers followed. The Lutheran princes then assembled, and drew up the treaty of Torgau, thus formally dividing the empire into a Catholic and a Lutheran camp (1526). Luther's marriage with Katherine von Bora, a runaway Cistercian nun, took place in 1525, and drew upon him severe censures, especially from Melanchthon.

164. **The Two Diets of Speier.— At the diet of Speier in 1526, the Lutheran princes took advantage of the Turkish War to extort further concessions from the**

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emperor. They succeeded in obtaining the right of reforming (that is of adopting the new religion), and in establishing the principle of territorialism which made the church of each region subject to the ruler. Matters were further complicated by the quarrel between the emperor and Pope Clement VII (1523-1534), which led to the storming and plundering of the undefended city of Rome by a German army, largely composed of Lutherans and under the command of the constable of Bourbon (1527).

At the diet of Speier, in 1529, the Catholics attempted to enact a law that at least the saying and hearing of Mass must be allowed, even in the "reformed" districts; but the Lutheran princes "protested" against this, thus gaining the name of "Protestants." [11]

165. **The Diet of Augsburg.— At the diet of Augsburg (1530) the Protestant princes presented a confession of faith, the so-called "Confessio Augustana," composed by Melanchthon.** The Catholics issued a confutation, in reply to which Melanchthon composed his "Apologia for the Augsburg Confession." The final decree of the diet forbade any further innovation in religious matters and admonished all to return to the unity of the Church.

166. **The Schmalkaldic League.— The Lutheran princes, to protect their own claims, formed the so-called Schmalkaldic League in 1531.** They had the secret aid of Denmark, England and France against the emperor, who was being severely pressed by the Turks.

[11] It was about this time that Luther composed his work, "De Servo Arbitrio," in which he denied the freedom of the will, comparing man to a horse ridden now by God and now by the devil; and saying that it is God who works in us both good and evil.

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Luther said, "To fight against the Turks is to resist the will of God." Driven to extremes by the war with the Turks and frightened by the foreign alliance, Charles V at last formally recognized Protestantism in the religious peace of Nürnberg (1532). He promised to discontinue all law-suits regarding sequestered church property, — a great injustice to Catholics, whose church property was subject to arbitrary seizure.

167. **The Protestant Use of Force.— During the emperor's absence at the Turkish War, the Protestant princes propagated their new religion by force, and it made rapid progress.** In Naumburg, a Protestant preacher was substituted for the lawful bishop, and the district was made Protestant. The count of Braunschweig-Wolfenbüttel was expelled by the Schmalkaldic leaders, and his territory forcibly protestanized. The same thing occurred at Hildesheim; and to some extent in Cologne as well. The Catholics also sustained great losses by the death of several Catholic princes, whose Protestant successors introduced the new doctrines and excluded Catholicism even from Catholic episcopal sees.

Finally the Council of Trent (1545–1563) was convened. It was promptly repudiated by the Protestants as not really a free assembly. Luther gave vent to his vehement hatred of the council in a writing, "The Papacy Instituted by the Devil"; and Lucas Cranach added a caricature.

168. **The Schmalkaldic War.— The Schmalkaldic princes gathered an army of 40,000 men; but in 1547, they were defeated at Mühlberg by the emperor who captured Philip of Hesse and John Frederick, elector of Saxony.** Charles treated his enemies with great leniency and in an attempt to please both parties, composed

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a religious compromise, called the Interim, which, as a matter of fact, satisfied neither side (1548).

Moritz of Saxony, turning traitor to his country and to his personal benefactor, the emperor, concluded an alliance with France, promising the French king money and assistance in the invasion of Germany, in return for the gift of Metz, Toul, Verdun, and Cambrai, to be held as hereditary possessions independently of the emperor. The Princes of Hesse, Mecklenberg, and Brandenberg joined Moritz. The allies were successful; and Moritz all but captured the emperor. Finally peace was made in the treaty of Passau (1552), which secured the freedom of Philip and John Frederick of Saxony, and the acceptance of the existing conditions. Moritz obtained Metz and the other coveted territories.

169. **The Peace of Augsburg.— In 1555 the Religious Peace of Augsburg was concluded.** The chief points of agreement were as follows:

1°. In each territory, religious freedom should be enjoyed by foreigners, but not by the inhabitants ("Religion goes with government"). Peace was to prevail between Catholics and Lutherans; but Zwinglians were excluded.

2°. When a spiritual ruler passed over to Protestantism, he was to resign his benefices and offices.[12]

3°. The Protestants were to retain ecclesiastical goods already seized.

170. **Last Days of Luther.— Luther's last days were filled with bitterness.** The princes who had appropriated church property, ruled in bureaucratic fashion, leaving the preachers to starve. Discord prevailed among the

[12] This was known as "the ecclesiastical reservation," and was not wholly accepted by the Protestants.

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various Lutheran parties. Luther's irritability was complained of, even by Melanchthon, who said: "The servitude I have borne has been almost disgraceful." Luther lamented the misconduct of his followers;[13] and admitted that he himself was not without fear and remorse. Shortly before his death, he turned his hatred against the Jews, insisting that they should be banished. He died in 1546, probably of apoplexy, at Eisleben.

171. **Luther's Teaching.— His teaching rests on the fundamental error that faith alone makes man just and merits beatitude.**[14] According to him human nature was totally corrupted by original sin. Justification is only something imputed to man,— that is to say, God imputes the merits of Christ to the sinner as the sinner's own. The sinner's attempted good works, especially fasting and mortification, are not only needless, but sinful. Indulgences, purgatory, and veneration of saints were of course rejected; and the only two sacraments retained (baptism and the Lord's Supper) were shorn of their importance, as they became mere signs, not causes, of sanctification. Holy Mass and transubstantiation were entirely rejected; and, in the Lord's Supper, Christ was regarded as present, only at the moment of communion, by impanation, that is, "in, with and under the bread." Since all souls

[13] "I should be glad to eat beggar's bread, were I but once out of this Sodom," he said, referring to Wittenberg. "In every land, we get our preachers from the dregs and leavings of the pope." "Most of our pupils are Epicureans; our nobles, burghers and peasants are Sadducees." "The Gospel has only put the peasants beyond restraint. They fear neither hell, nor purgatory, but say, 'I believe, and therefore I shall be saved.'"

[14] He added the word "alone" to verse 28 in the third chapter of the Epistle to the Romans,—"For we account a man to be justified by faith, without the works of the law."

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are to be united with Christ immediately by faith, there is no need of a church or of priests other than the invisible church and the ministers of the Word of God, i. e., the preachers. Tradition, which would have contradicted his innovations, and the teaching office of the Church, Luther repudiated entirely. The Bible is the sole source of faith and each man is to examine and interpret it in his own sense, said Luther.

The chief centers of Protestantism were Wittenberg, Strassburg, Nürnberg, Magdeburg, Frankfort-on-Main; and various universities.

III. Switzerland

172. **Zwingli.—Ulrich Zwingli, a priest of Zurich, born in 1484, introduced the new doctrine into Switzerland in 1516.** Like Luther, he attacked the authority of the pope and rejected tradition and indulgences. He denied the existence of free-will in man and asserted that God Himself works evil in us,—absolute predestination. He also denied the efficacy of good works and of the sacraments, maintaining justification by faith alone; and finally he asserted that the Holy Eucharist is but a memorial of the body of Christ. Zwingli inveighed against the immoralities of the clergy but had to confess his own shameful delinquencies. He repudiated his obligation of celibacy and married. Having then succeeded in gaining the favor of the magistrates of Zurich, he "reformed" the church there, demolishing altars, pictures and organs (1525). The ancient Catholic worship was prohibited, and an intolerant censorship was established.[15] This treatment of the ancient Church was doubly unjust, be-

[15] By order of Zwingli, those sectaries who practised rebaptism were flogged and drowned.

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cause inflicted by innovators who always claimed for themselves liberty of conscience and the right of free inquiry.

In Basle, the innovators having first secured toleration for themselves, then proceeded to destroy everything Catholic and to persecute the Catholics.[16] The new religion was forcibly introduced into Berne in 1528, and soon afterward into other cantons. In 1528, the Protestant cantons entered into an alliance; and the same was done by the Catholic cantons in 1529. The monks were expelled from St. Gall. Civil war followed, and in a battle at Cappel (1531) Zwingli was slain. The Catholics were victorious.

After a short armistice, Berne, allied with France, attacked the duke of Savoy and wrested from him certain parts of his territory. These were then "reformed" by force, and Catholic worship was prohibited. Geneva, in dispute with its bishop and with Savoy, decided in favor of the new doctrines. Schwyz, Uri, Unterwälden, Zug, and Lucerne remained Catholic.

Luther entered into a controversy with Zwingli regarding the Lord's Supper. Confronted by Zwingli with his own claim to the right of private interpretation of Scripture, Luther was obliged to appeal to the "dear old Fathers," i. e., to Catholic tradition, against which he had so strongly protested. Despite many religious conferences, no union could be effected between the Lutherans and the "Reformed." The breach was impassable.

173. **Calvin.—John Calvin, or Chauvin, born at Noyon, in Picardy, in 1509, adopted the principles of Luther, and at Geneva, in 1536, began to teach Protestantism.** Expelled for tyrannical conduct, he was recalled, and then, acquiring a supreme dictatorship in tem-

[16] **Œcolampadius was the pioneer of Protestantism in Basle.**

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poral and spiritual affairs, exercised absolute power. He established an inquisitorial tribunal, "The Council of the Ancients." Whoever criticised Calvin, or the "Holy Reformation," was severely punished. Abstinence on Friday, dancing, amusements, the frequenting of theaters or saloons, were punished by imprisonment. Every one had to attend a designated church. Preachers visited the houses and watched over the attendance at divine worship. Weddings and family festivals were supervised. Persons were imprisoned for dancing, and children for playing. Superstition increased, and supposed "pestmakers" underwent cruel torture. Heretics were banished or put to death. The Spanish physician, Michael Servetus, travelling through Geneva, was seized contrary to all law, condemned as a heretic, and burned at a slow fire. Catholics, whenever discovered, were "reformed" by force.

Calvin died in 1564. His doctrines were, on the whole, similar to those of Zwingli. He taught absolute predestination and denied human liberty. He affirmed that God works evil in us, and indeed, that God creates men who have to sin in order that their eternal damnation may manifest God's justice. He taught that Christ is present in the Holy Eucharist only virtually and only for the predestined.

Theodore Beza succeeded Calvin and propagated the doctrines of Calvinism.

IV. France

174. **Introduction of Protestantism.**— **Protestantism entered France through the alliance of Francis I (1515–1547) with the Protestant princes of Germany.** At an early period insulting pamphlets against the Church

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were circulated; crucifixes and images were destroyed. The university of Paris, the clergy and the parliament opposed the innovations, and punished the plundering and desecration of churches. Still the Huguenots increased in numbers.[17] According to Theodore Beza, there was not one Huguenot in France in 1532, whereas in 1550 there were 400,000. The immorality of the court and the depravity of many of the court prelates helped the new religion greatly. Although the French king had entered into a compact with foreign Protestants, he persecuted the new sect in his own country.

175. **The Huguenot Wars.**—**The Huguenots soon formed a political party and, under cover of religion, waged seven civil wars.** They were protected by the Bourbon princes who opposed the king; and their leaders were Condé, Montmorency and Coligny. Having obtained approval of their plans from their own theologians, the Huguenots formed the conspiracy of Amboise against the king (1560); but this, as well as two subsequent conspiracies, ended in failure. With the hope of satisfying the Huguenots, an Edict of Toleration was issued in 1562, but they were not content with toleration; their object was the annihilation of the Catholic Church. They had the explicit approbation of their preachers who declared the penalty of death against "heretics," i. e., Catholics. Churches were pulled down; priests were mutilated and put to death. The massacre of Vassy (1562), in which sixty Huguenots were killed after having wounded the duke of Guise, was the signal for an open war. The

[17] Some derive the name of Huguenot from "Eidgenossen," i. e., "oath-bound," confederates bound to each other by oath; others from "Hugo" Capet, whose ghost was believed to haunt the castle where the Calvinists met by night.

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Huguenots, headed by the prince of Condé, took up arms, sought assistance from the German Protestants, and betrayed Havre-de-Grace to England. Duke Francis de Guise, the eminent Catholic general, was treacherously assassinated by a Huguenot, who, having been executed for this crime, is honored as a martyr in the Huguenot martyrology. After having been defeated in three wars, the Huguenots, by the peace of St. Germaine-en-Laye, in 1570, obtained freedom of religious worship and access to all political offices. They soon acquired influence at the court and used it against the Catholics; and Coligny succeeded in prejudicing Charles IX even against the queen mother.

176. **St. Bartholemew's Eve.— The queen mother took revenge by a massacre, which occurred on St. Bartholemew's night, 24th to 25th of August, 1572.** The occasion was the marriage of Henry of Navarre with the king's sister, Princess Margaret of Valois. Admiral Coligny and many distinguished Huguenots were assassinated. In all, some 4,000 Huguenots lost their lives, and many Catholics as well; but this number of Huguenot victims has been unjustifiably raised to 20,000 or 30,000. The Church had no share in the atrocious massacre: it was purely a political event and even the Lutheran theologians so considered it. The king himself declared in parliament, that nothing had been done except by his orders, and that he had been forced to order the massacre for the safety of his person and the security of the state. There was not one Catholic bishop in the council of the king.

The foreign courts were informed by the French ambassadors that the king had happily escaped from an attack on his life. On receiving this report, Pope Gregory XIII proclaimed a thanksgiving and congratulated the king on

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his deliverance from danger. This is the origin of the fable that Pope Gregory celebrated High Mass for joy over the massacre of the heretics.

Civil war continued to rage. The Catholic League, headed by Duke Henry of Guise, fought for the maintenance of the Catholic religion against the Huguenots, and against the licentious king, Henry III, who was vacillating between the Catholics and the Huguenots. Henry III, having ordered the murder of Henry, duke of Guise, and his brother, Cardinal Louis of Guise, was himself assassinated by the fanatical Dominican, James Clement. He was succeeded by Henry IV, of Navarre (1589–1610), who at his accession became a Catholic and thus ended the civil war.

177. **The Edict of Nantes.— The discontented Huguenots were pacified by the Edict of Nantes (1598), which granted them the almost unrestricted exercise of their religion throughout the kingdom.** The edict gave them also access to all offices and institutions, and support for their universities. Despite these concessions, the Huguenots refused to tolerate Catholic worship within their districts. Henry IV was murdered in 1610 by Ravaillac, a lawyer, who for a brief time had been a Cistercian, but having been expelled from the order, became a writer and a school-master. Even under frightful torture, Ravaillac denied that he had been aided by accomplices. The murder of the king caused a new civil war, in which the Huguenots were defeated by Cardinal Richelieu (1624–1642). At first they were treated with great clemency; but after they had formed an alliance with England in order to renew hostilities, the cardinal followed up his victory by capturing their headquarters, La Rochelle, and destroying their strongholds. After peace had been

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made, the Huguenot leaders were pardoned and received back both their possessions and their dignities. During the following decades, many Huguenots were led back to the faith by Catholic missionaries. In 1683 and 1685, however, disregarding all previous agreements, the Huguenots again rebelled.

Louis XIV (1643–1715) deprived the Huguenots of their standing before the law and made their worship illegal by issuing the revocation of the Edict of Nantes (1685). The cruelties ordered by the king included dragoonades (or the quartering of dragoons upon the inhabitants). The king's policy was disapproved of by Pope Innocent XI, and by the French bishops, on the ground that "heretics should be led to the Church by the hand and not by the hair." The Huguenots resisted the royal ordinance, especially in the Cévennes, where the Camisards fought fiercely. Some 67,000 Huguenots emigrated to England and other countries.

It was only in 1787, in the reign of Louis XVI (1774–1792), that complete religious equality was again restored by law.

V. England

179. **Henry VIII's Divorce.— Henry VIII, of England (1509–1547),[18] wishing to marry his queen's maid of honor, Anne Boleyn, claimed in 1526 that his marriage with Catherine of Aragon, the widow of his brother, was invalid.** His court chaplain, Thomas Cranmer, who was married and a secret Lutheran, assisted by various intrigues in preparing England for apostasy. Having been made archbishop of Canterbury, by the help

[18] Henry had defended the Catholic doctrine against Luther and received from the pope the title, "Defender of the Faith," in 1521.

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of the king, he took the oath of allegiance to the pope, while actually a Protestant. For the sake of appearances he begged Henry's leave to examine into the royal marriage, and then obligingly pronounced it invalid. Pope Clement VII, though threatened with the apostasy of the English kingdom, condemned the decision of Cranmer.

180. **The Break with the Papacy.— Henry then renounced Catholicity and, in 1534, compelled the clergy and all office holders, under pain of high treason, to take the oath of supremacy, acknowledging the king as supreme head of the Church.** Henry suppressed over three thousand ecclesiastical institutions and confiscated their property, in order "to please God and for the honor of the kingdom." The profits of this spoliation which amounted to $25,000,000, were spent in wickedness within the short space of ten years. Magnificent churches, libraries and works of art were demolished; the tomb of Alfred the Great was desecrated; everything valuable that could be seized was confiscated by the royal commissioners;[19] and meantime, the misery of the poor increased. The king's tyranny was directed against all who remained true to the Catholic faith. Chancellor Thomas More and Cardinal John Fisher died as martyrs. A price of 50,000 ducats was placed on the head of Cardinal Reginald Pole, and after the cardinal had escaped, his mother and two other relatives were put to death by the king. Even Cromwell, the king's chief tool, incurred disfavor and was executed, despite his pliability. Henry was married six times. Two of his wives, Anne Boleyn and Catherine Howard, were, by his order, put to death. During his reign, there were executed two queens,

[19] See "History of the Reformation" by Cobbett, a Protestant.

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twelve dukes and earls, 164 gentlemen, one cardinal, two archbishops, eighteen bishops, more than 500 abbots and monks, and over 70,000 commoners. Though denying the pope's supremacy, Henry adhered to most of the other points of Catholic doctrine, and even punished violations of the priestly vow of celibacy. From fear of the king's disapproval, Cranmer secretly sent his wife and children back to Germany. Although at heart a Protestant,— as he later on said openly and repeatedly,— Cranmer publicly professed Catholicism, and even condemned a number of Protestants to death for their belief.

181. **The Reign of Edward VI (1547–1553).— Henry died in 1547, and Edward VI succeeded to the throne.** As he was under age, his uncle, the Duke of Somerset, and Cranmer assumed the reins of government and attempted, with much bloodshed, to compel the English people to embrace Calvinism. Cranmer became the head of a new Inquisition; and foreign mercenary troops were employed to quell the popular risings. Cranmer's "Book of Common Prayer," and "The Forty-two Articles," of 1553, formulated by him, were recognized as the official teaching of the Church of England. The death penalty was decreed against all who persisted in remaining Catholics.

182. **Queen Mary (1553–1558).— After the death of Edward, the Catholic Queen Mary, the legitimate daughter of Henry VIII and Catherine of Aragon, ascended the throne.** The fact that Mary preceded Eiizabeth proves that, despite the decision of Cranmer, Henry's first marriage was still looked upon as valid. Mary subdued the rebellious party, re-established the Catholic religion and, by the advice of Cardinal Pole, did not punish Protestants for their religion. Both houses of parliament were almost unanimously in favor of the Catholic Church,

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and the pope renounced all claims to the stolen ecclesiastical property. Unfortunately the Protestants, instigated by their preachers, stirred up insurrections which compelled the queen to employ stringent measures to ensure her own safety.

According to Hume, Fox and others, about 279 persons were put to death, including Cranmer. Nearly all of these were criminals and open rebels, most of them caught with weapons in their hands. The execution of the dishonorable Cranmer was entirely justified, as he was convicted of treason and several other crimes. He changed his religion six different times in order to save his life, but to no purpose, as his treason, not his faith, was finally punished.

183. **The Reign of Elizabeth (1558–1603.)— Mary died childless and was succeeded by Elizabeth, the illegitimate daughter of Henry VIII and Anne Boleyn.** The lawful heir to the throne was Mary Stuart, Queen of Scots, granddaughter of Henry's elder sister Margaret. But Mary Stuart was betrothed to the Dauphin of France, and the English, who were averse to French rule, decided in favor of Elizabeth. As the child of Anne Boleyn, Elizabeth's personal interests coincided with the cause of Protestantism. Elizabeth was crowned according to the Catholic rite and took the oath to uphold the Catholic faith. To her sister, Mary, and the Spanish ambassador, she had a few days before sworn that she was a Catholic,—"May God let the earth open and swallow me, if I am not a true Roman Catholic."[20] But as she was not able to obtain recognition from Pope Paul IV, she embraced Protestantism and undertook to establish it by force. The oath of royal supremacy was again im-

[20] Cobbett, Letter IX, No. 260.

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posed upon the clergy as a test of loyalty; but the bishops refused to take it. Mathew Parker, a former teacher of the queen's, was appointed to the see of Canterbury, and his consecration took place in an invalid form. He proceeded to consecrate other bishops of the Established Church, using an invalid form.[21]

184. **The Protestantizing of England.— Whoever acknowledged the authority of the pope was obliged to suffer the penalty of high treason.** Nearly one-half of the nation was still Catholic. In 1559, Elizabeth could obtain a majority of only three votes in parliament, for measures against the Church, yet no violent resistance was made to the decrees of the queen, although they were equivalent to a religious persecution. Her severity increased, after she had gotten the unfortunate Mary Stuart in her power (1568), and still more after she herself had been excommunicated by Pope St. Pius V (1570). Catholic worship was strictly forbidden. The Court of High Commission, an inquisitorial tribunal without judicial forms, possessed absolute power over Catholics. To refuse to be present at a Protestant service was punishable by a fine of twenty pounds a month, corporal chastisement and imprisonment. Priests exercising their functions, as well as people assisting or sheltering them, were punished with death. Communication with Rome was regarded as high treason. Spies and decoys were employed to discover and denounce Catholics who might be breaking the new laws.

185. **Catholic Missions.— With the courage of true heroes the Catholic missionaries, especially the Jesuits,**

[21] It is largely because of the use of this invalid form that Anglican orders were pronounced invalid in 1896, by Leo XIII, after due investigation.

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ministered to the Catholics in England. Two hundred and thirty-two priests suffered martyrdom from 1583 to 1603. In 1568, Cardinal Allen established a seminary at Douay, in Belgium; and, in 1579, Gregory XIII established a seminary in Rome, to prepare priests for the English mission, where many of them endured a fearful martyrdom. Elizabeth died in 1603. She had helped to promote England's material greatness, but she had not scrupled to use evil means.

186. **James I (1603–1625).— The persecution was renewed by James I, because several Catholics took part in the Gunpowder Plot of 1605.**[22] A new penal code against the Catholics was drawn up by both houses of parliament. A new oath of allegiance, which was a disguised oath of royal supremacy, was exacted from all Catholics. Catholics who took the oath suffered the ordinary punishment for practicing their religion; whereas those who refused were imprisoned for life and had their property confiscated by the crown. The annual fines extorted from the Catholics at this time amounted to some 36,000 pounds.

187. **The Last Stuarts.— Charles I (1625–1649), who was personally undecided in religious matters, yielded to the fantaticism of the Presbyterians, or Puritans.** The Presbyterians,— extreme Calvinists,— recognized only presbyters, repudiating the episcopacy and the hierachical constitution of the Established Church which had been borrowed from Catholicism. The name of "Puritans" was given to them, because they proposed to purify the church of all Catholicity. Eventually Charles was himself dethroned by the Puritans, and "under Scriptural

[22] It has been shown that this plot was carried out directly against the advice of Catholic priests.

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warrant" beheaded by Cromwell (1649). Thus the "Reformation" in England had soon led to revolution. The rule of the Commonwealth (1649–1660), of course, continued hostile to Catholicism.

Under Charles II (1660–1685), the oppression of the Catholics was renewed. The king, at first inclined to adopt a milder course against the Catholics, was threatened by the Protestants, who compelled him to employ severe measures. The "Test Act," calling for a repudiation of transubstantiation, was introduced after the fire of London (1666), which was charged against the Catholics. The Popish Plot, "discovered" by Titus Oates, was an invention, but it served to increase the severity of the persecution and resulted in the exclusion of Catholics from Parliament (1678). Charles II was reconciled to the Church before he died.

James II (1685–1688), a Catholic, granted freedom of worship to all of his subjects. Having given liberty to many thousands of imprisoned Catholics and Quakers, he incurred the violent enmity of the fanatics, especially of the Scotch Presbyterians. The party of malcontents begged William, Prince of Orange, to enter England and to occupy the throne. He accepted the invitation and James, abandoned by the Protestants, fled to France. William III, who ruled from 1689 to 1702, continued the persecution of the Catholics.

VI. Ireland

188. **Elizabethan Reform.— The first seeds of the new heresy were planted in Ireland by Henry VIII (1509–1547).** A so-called "Irish Parliament," made up of English colonists, declared Henry to be the sole and supreme ruler of the Irish church. The Irish as a nation offered

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a vigorous resistance to the introduction of Protestantism, and during the reign of Elizabeth (1558–1603) endured a systematic and atrocious persecution.

Among those who suffered martyrdom were several bishops and archbishops. In order to destroy the Catholic faith, seminaries and colleges were closed by the government. Persons who desired a liberal education were obliged either to give up their faith, or to cross over to the continent. A wholesale robbery of property was inaugurated. Exile and poverty became the common lot of Irish Catholics.[23] The Irish were barely permitted to remain on their former possessions, as the laborers and servants of their oppressors. But despite confiscation, the rack, and the scaffold, Irish priests and people remained loyal to the ancient faith.

189. **Persecution Under James I.— During the reign of James I (1603–1625), the Irish hoped to obtain some degree of religious freedom, but their hope was frustrated.** In an act of indemnity which the king granted, he excluded from its benefits "papists and assassins." In 1605, Catholic services were prohibited; and all priests were ordered to leave the country under pain of death.

190. **Persecution Under Charles I.— Persecutions were continued with increased violence under Charles I (1625–1649).** This prince, although married to a Catholic queen, listened to his evil advisers and continued the oppression of the Catholics. At last (1641), a formidable uprising took place throughout the whole island. Priests and people united in the defence of their religion,

[23] Under Elizabeth, 600,000 acres of land were confiscated; under James I, 950,000; under Charles I, 2,000,000; under Cromwell, 5,000,000; under William III, 1,060,792; in all nearly ten million acres.

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and continued their resistance until 1643, when an armistice, known as "The Cessation," was concluded, by the terms of which Catholics were promised the free exercise of their religion. Through the fear of the Puritans, however, Charles I did not dare grant the just demands of the Irish. Yet at the moment when the king was in dispute with the English parliament and threatened by his Scotch subjects, the Irish came generously forward to relieve his necessities.

191. **Cromwell in Ireland.— After the death of Charles I, Cromwell landed in Ireland and organized a terrible persecution.** Priests, soldiers, civilians, women and children were put to the sword. Nearly all the lands belonging to Catholics were confiscated and divided among the soldiers. "To Hell or Connaught," was Cromwell's reply to the protests of the Irish people. Twenty thousand persons were transported to the West Indies, and many thousands more to the American colonies. A prize of five pounds was set upon the head of every priest.

192. **The Restoration (1660–1688).— The persecution continued under Charles II, but when James II, an avowed Catholic, ascended the throne, he granted freedom of worship as well as civil and political equality to his Catholic subjects in Ireland.** This happy change, however, was of short duration; for James was soon driven from the throne by William, Prince of Orange, who by the Treaty of Limerick, became supreme ruler of the British Isles (1690). The treaty provided for freedom of conscience, but it was quickly violated.

193. **William of Orange (1689–1702).—With William began a penal code unparalleled in the history of**

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Christian nations. Penal laws were enacted by the "Irish Parliament," providing: 1. That no Catholic should bequeath his property, or endow his daughter. 2. That no Catholic should purchase landed property, or hold in fee any property purchased or inherited. 3. That leases should not be held for longer than thirty years, and that tenants should give two-thirds of the income to the owner. 4. That no "papist" should own a horse worth more than five pounds.

Catholic education was proscribed under penalty of high treason. The property of a child brought up in the Catholic religion on the continent was to be confiscated. "Papists" were to be excluded from Parliament and all offices of the state. Attendance at Catholic service was prohibited under pain of banishment. Priests were forbidden under penalty of death to solemnize marriage between Catholics and Protestants. A Protestant heiress who married a Catholic was punished by the loss of her property and a Catholic wife who turned Protestant might separate from her husband.

In 1697, an act was passed requiring all bishops to leave the country before May, 1698; their return would render them liable to capital punishment. Priests were allowed to remain, but only under the most oppressive supervision.

194. **Queen Anne's Reign (1702–1714).— During the reign of Queen Anne, a new persecution was inaugurated.** Several acts were passed to root out the Catholic faith in Ireland. One of the acts declared guilty of high-treason and subject to its penalty, any person who should "harbour, relieve, conceal or entertain a Catholic priest." The Irish were overburdened with taxes. They were compelled to pay tithes to the bishops and pastors of the

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Protestant High Church; and in addition, they contributed from their indigence to the support of their own priests who, at the peril of their lives, remained. Famine and starvation added to the horrors of the persecution.

195. **Abolition of the Penal Laws.**— The disgraceful laws remained in force until the War of Independence broke out in America (1776), when the English government granted some concessions. By an act of Parliament of the year 1778, the Catholics were designated "Roman Catholics," whereas previously they had been styled "papists," or "the common enemy." But it was only by the Bill of Emancipation (1829), that the penal laws were finally abolished.

196. **Continental Seminaries.**— Among the colleges and seminaries on the continent, endowed for the Catholics of Ireland, may be mentioned the Irish College of Salamanca, founded in 1582; the Irish Seminary at Lisbon, established in 1595; the Irish College at Douay, founded in 1593. Colleges were also founded at Lille, Antwerp, Tournai, Paris and St. Omer. Seminaries were established at Bordeaux, Toulouse, and Nantes.

The first Catholic college opened in Ireland since the Reformation was Carlow College, founded by Dr. O'Keefe, Bishop of Kildare (+ 1787). The College at Maynooth was established in 1795.

VII. Scotland

197. **John Knox.**— Protestantism was introduced into Scotland by John Knox, who, in 1542, began his career as a reformer by opposing both the Church and the Crown. Expelled from Scotland, he spent some years at Geneva, where he became a thorough-going Calvinist. In the year 1559, he returned and organized the revolt

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against the Church. The inauguration of the reformed religion in Scotland, as in every other country, was accompanied by the sacking of churches and the entire demolition of whatever pertained to the sacrifice of the Mass or the veneration of the saints. The Scottish nobles formed a league called, "The Lords of the Congregation." Assisted by Elizabeth of England, they engaged in a civil war with the adherents of Mary of Guise, queen regent, who was aided by the king of France.

The queen regent having died (1560), both parties agreed upon a truce, which left the settlement of their difficulties to parliament. The Protestant lords, not content with the free exercise of their religion, demanded the suppression of "idolatrous worship." The parliament of 1560 abolished the Catholic religion and established Presbyterianism as the religion of Scotland. The old Catholic faith was thus replaced by a rigid Calvinism. Attendance at Mass was forbidden under heavy penalties.

198. **Mary Stuart.— When Mary Stuart returned from France, after the death of her husband, in 1561, she found a disloyal and fanatical people.** The reformed preachers were not willing even to let her have Mass said in the chapel of Edinburgh Castle. Knox personally insulted the unfortunate queen, who was deserted and persecuted by her rebellious subjects. After an imprisonment of twenty years in England, she was beheaded by order of Queen Elizabeth (1587).

The democratic system of church government continued under James VI and Charles I. Attempts to introduce the episcopal hierarchy caused new revolts. The Catholic religion almost entirely disappeared from the land.

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VIII. The Netherlands

199. **Protestantism and Revolution.— Wealth, luxury, and the influence of humanism prepared the Netherlands for the introduction of Protestantism; but Charles V took severe measures against it.** During the reign of Philip II (1555-1598), the administration of the Netherlands by Granvella produced general discontent. In 1566, the malcontents under William of Orange and Counts Egmont and Horne, formed an alliance, the real aim of which was to secure assistance from the Protestants in Germany and France. They received the name "Gueux," or beggars. They were joined by the Calvinistic preachers, and plundered churches and destroyed works of art. In consequence of these outrages, Count Egmont and other Catholics abandoned the movement and returned to the allegiance of the king. The Gueux were defeated; and William of Orange fled to Germany. Philip finally sent the Duke of Alva to rule the country (1567). He employed rigorous and bloody measures against the rebellious party and commanded the execution of both Count Egmont and Count Horne.

William of Orange, in 1574, invaded and conquered the northern province with a large foreign army. Priests and monks were ill-treated.[24] Great cruelty was practiced on both sides. To pacify the people, Philip finally recalled the Duke of Alva; but the rebellion continued to spread.

The northern province, Holland, became Calvinistic; the southern province, Belgium, remained Catholic.

[24] The nineteen martyrs of Gorkum, who were put to death at this period, were canonized by Pius IX, in 1867. Their feast is celebrated on July ninth.

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William reigned over Holland, where in 1582 the public practice of the Catholic religion was proscribed. William died in 1584. After many struggles, Spain finally acknowledged the independence of Holland in 1648. Belgium belonged to Spain until 1713, and then to Austria, until conquered by France in 1794.

IX. Other Countries

(Sweden, Denmark, Norway, Iceland, Poland, Russia, Hungary, Spain, and Italy)

200. **Sweden.— Sweden became independent of Denmark and, at the same time, Protestant, through a revolution headed by Gustavus Vasa (1523–1560).** Having seized the property of the Church, he succeeded in breaking the power of both the clergy and the nobility. The liturgy that he imposed instructed the preachers to deceive the people by taking the host and chalice in their hands, so as to make the congregation think they were assisting at the rite to which they had been accustomed. The Dominicans were banished; many bishops were put to death; and Catholic worship was prohibited under severe penalties. John (1569–1593), son of Gustavus, was a Catholic for a time, but died a Protestant. Another son, Charles, the father of Gustavus Adolphus, put himself at the head of the Protestant party and prevented John's son, Sigismund, from succeeding to the throne.

Gustavus Adolphus (1611–1632), decreed the death penalty against all Catholics found in Sweden. He gave important military aid to the Protestant German princes in the Thirty Years' War. His daughter, Christina, resigned the regency of the kingdom, to embrace

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the Catholic faith, and lived in Rome (1669–1689). The legislation of Sweden continued to be severe against Catholics until recent years. As late as 1859, Swedes who joined the Catholic Church were banished; and not until 1873 was conversion to Catholicism permitted by law. At the present time, Catholics are ineligible to several of the state offices.

201. **Denmark, Norway and Iceland.— In Denmark King Frederick I (1523–1533) gradually introduced Protestantism as the best instrument for weakening the power of the clergy.** Finally all bishops were seized and imprisoned; the priests were banished, under pain of death; and Catholics were deprived of the right to hold public office and of the right of inheritance. Religious orders were forbidden to enter the country under pain of death.

Norway and Iceland also were made Protestant by force. The courageous bishop of Holar, John Arason, was beheaded for his faith (1550).

202. **Poland.— Sigismund I (1506–1548) opposed the introduction of Protestantism into his country; but Sigismund II (1548–1572) tried to make Poland Protestant.** The Religious Peace of Warsaw (1573) provided for the equal rights of Catholicism and Protestantism, although the bulk of the nation remained Catholic. The Protestant nobles formed foreign alliances, and thus brought the country to its ruin. Frederick II of Prussia (1713–1740), and later Catherine II of Russia (1762–1796), worked for the suppression of the hereditary kingdom of Poland. After the defeat of the Catholic Confederation of Bar (1768), the Russian ambassador ruled the country and exiled the Catholic bishops. By the first partition of Poland in 1772, some twelve hundred Catho-

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lic churches were handed over to schismatics; and in various other ways schism was promoted by force. In 1793 and 1795 occurred the second and third partitions, by which Poland ceased to be a nation.

203. **Russia.— In Russia, the government prevented the spread of Protestantism, but maintained the ancient opposition to Latin Catholicism.** Little or no religious change occurred until after 1700. Peter the Great (1689–1725) refused to appoint any candidate to the patriarchal see of Moscow, and ruled the Church himself. In 1721, he established the Holy Administrative Synod which, under his direction, arbitrarily changed ecclesiastical laws to suit political purposes. The Church became a police institution, very helpful in the systematic oppression of the people. Attempts were made to force violations of the seal of confession. Catholics who held fast to their religious allegiance and refused to join the schismatical Russian Church had to endure persecution.

204. **Hungary, Spain and Italy.**— Despite the opposition of the Hungarian government, Protestantism was propagated by Lutheran preachers and favored by the nobles for political motives. Calvinism was introduced later, and won adherents. The party of the reformers became powerful enough to obtain freedom of worship in 1606. In Transylvania, a dependency of Hungary until 1538, the reformers made such rapid progress that they were able to expel the Catholics in 1529. In 1545, Transylvania became officially Lutheran.

Spain and Italy offered no welcome to the reformers; and the activity of the governments, together with the popular sentiment of loyalty to the Church, put an end to the attempts of the Protestants to win a foothold.

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X. SUMMARY

205. **Eight Causes of the Spread of Protestantism.**— The rapid growth of the new heresy was largely due to the following causes:

1°. **Abuses existing within the Church, such as the ignorance and wickedness of many bishops, priests, and religious.** Important ecclesiastical posts and wealthy benefices were often held by members of the nobility, whose shameful negligence and misconduct made their expulsion a fitting punishment for their misconduct.

2°. **General resentment at existing abuses.** The discontented were naturally inclined to innovation; and this tendency formed a rallying point.

3°. **Fascinating talk about freedom of spirit and "Evangelical Liberty," helped by the inability of the people to detect the contradictions between the doctrines of the Church and the new heresy.** The reformers at first retained in name, and partly in fact, many Catholic usages, such as Mass, confession, church festivals, and sacred vestments.

4°. **The many inducements offered to sensual men by the new doctrines.** Humble faith was replaced by private judgment; confession of sins was abolished; princes and nobles could confiscate the property of churches and convents. The peasants, captivated with the idea of possessing the "liberty of the children of God," hoped to shake off the yoke of every authority and to free themselves from all burdens.

5°. **The quarrel between the humanists and schoolmen as well as the still persisting influence of old heresies, such as the Waldensian and the Hussite.**

6°. **The personal influence of the reformers, espe-**

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cially of Luther with his popular writings and sermons. Luther and his followers at first professed to preach no heresy and to desire only the correction of abuses. They appealed to the Word of God, as interpreted by the untrained mind. They promoted their propaganda by popular sermons full of exaggerations, by vulgar wit and mockery, and by caricatures. They misrepresented Catholic doctrines and asserted that Catholics paid divine honor to the saints, and to images and relics. These calumnies have remained more or less popular even to the present day.

7°. **The political condition of Germany.** The bishops holding temporal power became odious to the people, and were often in dispute with cities and with citizens. Some of the cities, in order to gain political independence, became promoters of the new religion. There was a general antipathy to the house of Austria, and much political prejudice against the Apostolic See.

8°. **The banding together of the strongest princes in Germany against the emperor, to introduce the new religion into their territories, and forcibly to suppress Catholicism.**

206. **Effects of Protestantism.**—Luther's attack occasioned the correction of many real abuses which he pointed out; and in the struggle with him new religious vitality was developed, so that the Church actually derived some benefit from his assault. Yet in addition to the Church's loss of so many children, the people of Germany suffered disastrous consequences. Political unity was destroyed with religious unity; and the thirty years of civil war left the country a prey to foreigners. Despite the fact that the reformers were personally well educated and solicitous for the cause of education, the net result of

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their activity was a setback in science, art, virtue and civil liberty.[25] This is evident from the laments made by Luther himself and by his contemporaries.

207. **The Reformers and Education.— That the reformers were the first to introduce systematic popular education is utterly untrue.** An impetus had already been given to the movement for popular education, as early as the fifteenth century.

208. **Minor Protestant Sects.**— The fundamental principle of Protestantism, the right of private judgment in matters of religion, necessarily led to many divisions and to the rise of new sects. Holy Scripture, privately interpreted, could not replace the living authority of the Church.[26] Step by step, each ruler appropriated to himself the supreme religious authority of his dominions, and a thorough-going Cæsarism soon became the rule. But though the princes usurped the functions of popes and ecumenical councils as well, they could not settle the countless disputes, nor prevent the formation of new sects. We shall mention the chief of these.

Lutheranism prevailed in Germany; Calvinism in Switzerland, Holland, Scandinavia, and Scotland; and the English created a national religion of their own. From the Lutherans sprang Anabaptists, and from these, Mennonites and Baptists. Calvinism begot Presbyterianism and Congregationalism. Methodists and Quakers represent a sort of "Second Protestant Revolt" against

[25] "I perceive," says Melanchthon, "that of late there has grown up a tyranny incomparably worse than ever before."

[26] Luther, says Paulsen, did not reform; he destroyed the old forms. Indeed, his specialty was the fundamental rejection of the Church. He absolutely refused to recognize any earthly authority in matters of faith; and his denial of all church authority whatsoever, was as downright as could be.

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the government of the new Anglican Church. The Moravians are descended from the Hussites.

The Anabaptists drew from Luther's teaching on faith the logical conclusion that children incapable of faith were also incapable of receiving baptism; and they required adults to be rebaptized. They were organized by Thomas Münzer, who was killed in the Peasants' War, in 1525. Ten years later, they inaugurated a reign of terror, under the pretence of founding a socialistic kingdom called the "New Zion" at Münster in Westphalia; and their leaders, John Mathias and John of Leyden, were executed in 1535.

The Mennonites originated from the Anabaptists, under the leadership of Simon Menno (1492–1561). In the seventeenth century, they divided into two chief factions; and at present, in the United States, they include five different parties.

The Baptists began to exist in England about 1612, under the leadership of John Smyth, who had adopted the teaching of the Mennonites while in Holland. The first Baptist church in America was founded by Roger Williams, in Rhode Island, in 1639.

The Moravian Brethren were the disciples of John Huss, and were expelled from Bohemia and Moravia in 1627. In 1722 they founded the village of Herrnhut, in Saxony, and are on that account often called Herrnhuters.

The Quakers were organized in England, under the name of the Society of Friends, about 1652, by George Fox; and were persecuted until 1689. They were introduced into Pennsylvania by William Penn, in 1682.

The Methodists were organized in England about 1774, by John Wesley, who had been a missionary in Georgia.

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Associated with him was his brother Charles, who became the hymn-writer of the movement.

The Swedenborgians (The New Church) were founded in 1778 by a Swede, Emanuel Swedenborg, on the basis of visions which he had begun to experience about 1743.

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CHAPTER XVII

THE CATHOLIC CHURCH

I. The Catholic Revival

209. **Recuperative Power of the Church.— The victories of Protestantism seemed, for a time, to doom the Church to destruction; but she rose up again with new strength, and recovered much of the ground that had been lost.** In the period before us, the Church becomes rich again in zealous missionaries, learned scholars, and gifted artists. Abuses are corrected; magnificent institutions and powerful religious orders are founded; Catholic science flourishes; a generation of saintly priests conduct the people in the way of virtue; the faith is carried to distant lands by tireless missionaries; and finally the Apostolic See, occupied by popes eminent for wisdom and virtue, becomes again the center of universal reverence and affection.

210. **The Council of Trent.— Paul III (1534–1549) was an able ruler, who selected excellent men as cardinals and bishops.** He reformed the papal court, established the Congregation of the Index to proscribe dangerous books, and convoked the long expected ecumenical council. The Nineteenth Ecumenical Council of Trent (1545–1563) defined clearly and precisely the doctrines of the Church that had been disputed by Protestants; and also issued decrees on discipline for the correction of the abuses that had afflicted the Church so disastrously. An invitation was extended to the Protestants to attend

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the sessions of the council; but they declined, because their demands (e.g., to adopt the Bible as the only rule of faith) were rejected. At the eighth session (1547), the council was transferred to Bologna, where it was soon prorogued (1549).

In 1551, Pope Julius III (1550–1555) transferred the council back to Trent, where it was again suspended in 1552. Reassembled again at Trent, it concluded its sessions there (1561–1563). The final decrees were signed by 252 members; whereas, at the opening of the council, only 40 bishops had been present. "With new youth and strength," says Ranke, "Catholicism again faced the Protestant world."

211. **Popes from 1566–1758.— St. Pius V (1566–1572), a man of great energy, renewed piety in Rome and throughout Italy.** He was assisted by St. Charles Borromeo and St. Philip Neri in carrying out the reforms decreed by Trent. During his pontificate, the "Catechism of the Council" was published, the Breviary and Missal were revised, and many abuses within the Church were corrected. To Pius V we are indebted for the splendid victory over the Turks at Lepanto, in the Gulf of Corinth (1571).

Gregory XIII (1572–1585), a famous jurist, directed his attention chiefly to the promotion of ecclesiastical science. He published a new edition of canon law; and, in place of the old Julian Calendar, he substituted the new Gregorian Calendar (1582), which was a great improvement and gradually came into universal use.[1] At Rome he founded six colleges, among them

[1] Worthy of remark is the Protestant prejudice which kept so many nations from adopting the improvement until after 1700, simply because it originated with a pope. Russia has not yet accepted it.

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the Irish and German colleges, and the Roman college for the youth of Rome. He also established nuntiatures at Lucerne, Vienna and Cologne.

Sixtus V (1585–1590) possessed an extraordinary capacity for government, and ruled the states of the Church with admirable skill. He established fifteen congregations for the administration of public affairs, enlarged the Vatican library, founded various colleges, and established new printing offices for the purpose of securing improved editions of the Church Fathers. He had obelisks brought from Egypt, completed the dome of St. Peter's Church, built a hospital for 2,000 patients, constructed a superb aqueduct on the Quirinal Hill and, by his good business methods, left the Holy See in a financially sound condition.

Among the successors of Gregory, the following deserve special mention: Clement VIII (1592–1605), promoter of the new edition of the Vulgate, who surrounded himself with eminent scholars such as Baronius and Bellarmine; Paul V (1605–1621), who erected magnificent buildings and labored with great zeal for the reformation of the clergy; Gregory XV (1621–1623), who established the Congregation of the Propaganda and gave a fixed form to papal elections; Urban VIII (1623–1644), who was a zealous promoter of science; Benedict XIV (1740–1758), one of the most learned men of the age, who was especially famous as a master of canon law.

II. The Religious Orders

212. **Effects of Protestantism.— Protestantism inflicted severe wounds upon the religious orders.** Many members of the various communities fell away, discipline was relaxed, and the religious life came to be despised

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and ridiculed. But holy men founded new orders, the older ones were thoroughly reformed, and the religious life flourished again.

213. **Congregations of Men.— There were several notable foundations of communities of men.**

The Order of Capuchins took its rise from the Order of St. Francis, and revived the original austere rule of the Franciscans (1528). It spread rapidly and its members worked with great zeal for the restoration of the Catholic faith and the conversion of the heathen.

The Trappists, so-called from the monastery of La Trappe in Normandy, formed a branch of the Cistercian Order, and observed the same rigorous austerity (1662).

The Redemptorists were founded by St. Alphonsus Liguori, for missionary work among the people (1732).

Many other congregations were established: The Theatines, named after the Episcopal See of Theate, (Chieti) in the Kingdom of Naples, were founded to reform the secular clergy (1524); the Barnabites were instituted for the care of souls, works of charity and scientific studies (1530); the Brothers of Mercy were founded by St. John of God, for the care of the sick (1540); the Oratorians were founded by St. Philip Neri, to promote science and the instruction of the people (1574); the Lazarists, or Priests of the Mission, were founded by St. Vincent de Paul, for missionary work and especially for the conversion of the heathen (1624); the Piarists, or Fathers of the Pius Schools, were founded in 1597, and the Congregation of the Brothers of the Christian Schools, in 1680,— both for the instruction of youth. The founding of the Society of Jesus is described below. Besides these, many local communities were established.

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214. **Congregations of Women.— New communities of women were established also.** The Religious of Perpetual Adoration were founded in 1526, for the uninterrupted worship of the Blessed Sacrament; the Ursulines for the education of young girls (1537); the Sisters of the Visitation of Our Lady, by St. Francis de Sales, for teaching and the care of the sick (1610); the English Ladies, for the education of young girls (1609); the Sisters of Charity, by St. Vincent de Paul, for teaching and the care of the sick (1633); the Sisters of the Good Shepherd, for the reformation of fallen women and the preservation of young girls (1644).

III. The Jesuits

215. **St. Ignatius of Loyola.— St. Ignatius, who founded the Jesuits in 1540, was a Spanish noble, born at Loyola, in 1491, and educated at the royal court.** Having been seriously wounded during the gallant defence of Pampeluna (1521), he resolved to enter upon a more austere life. After days of retirement in a cavern at Manresa, he wrote the "Spiritual Exercises." Soon after he went to the Holy Land, but had to give up his design of converting the infidels and return to Europe. To obtain the necessary knowledge for his missionary work, he began at the age of thirty-two, to study the rudiments of Latin with the school children of Barcelona. While prosecuting further studies at the University of Paris, he was joined in his austere mode of life by his fellow students, Peter Faber, Francis Xavier, James Lainez, Alonso Salmerón, Nicolás Bobadilla and Simón Rodriguez. All took the vows of poverty and chastity, and decided to devote themselves to the conversion of

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the Saracens, or in case this project could not be realized, to place themselves at the disposal of the Holy See (1534).

216. **Constitution of the Jesuits.— In a Bull, dated September 27, 1540, Paul III approved the "Society of Jesus."** The Jesuits adopted as their motto, the phrase, "All for the greater glory of God" (*Ad Majorem Dei Gloriam*). The new order differed in many respects from the older orders, notably in not requiring its members to recite the Divine Office in choir.[2] It spread rapidly and at the death of St. Ignatius (1556), numbered one thousand members, including many nobles, one of whom was the Duke of Gandia, St. Francis Borgia. At the present time the society numbers about 15,000.

217. **Influence of the Jesuits.**— The followers of Ignatius early acquired a great reputation for sanctity and learning, and obtained many marks of favor from the popes. Their labors in the missionary field, as well as in the different spheres of education, helped to revive the spiritual life of both people and priests, and to win many Protestants to the faith. "It can be said," writes Paulsen, in his "History of Higher Education," "that the preservation of the Catholic Church in the southeast and northwest of Germany, is essentially due to the labors of the Society of Jesus." Ranke says of the order: "There never has been, nor will there ever again be, such a combination of science and tireless zeal, of study and

[2] At the close of a novitiate of two years, the Jesuits take their simple vows and begin their studies, which last from eight to ten years. In the meantime, they are assigned to teach. Upon the completion of their theological studies, they are ordained, usually after the age of thirty; and after that they make a second novitiate of one year.

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eloquence, of magnificence and mortification, of world-wide propaganda and unity of purpose."

The order produced many saints. Besides St. Ignatius, we may mention Sts. Stanislaus Kostka, Aloysius Gonzaga, John Berchmans, Francis Xavier, Francis Borgia, Francis Regis, and Peter Canisius, the first German Jesuit, author of a famous catechism. A great many members gained the martyr's crown in missionary countries.

218. **Charges Against the Order.— Being so numerous and so influential, the Jesuits were especially hated.** Among the charges made against the order are these:

1. It is falsely claimed that the Jesuits teach the principle: "The end justifies the means." For more than twenty years Father Roh, S.J., offered about five hundred dollars to any one who would prove before a Protestant law faculty of Germany that any Jesuit, in these or similar words, in any of his writings ever enunciated this infamous proposition. No one has ever furnished the proof, nor will any one ever do so. The ex-Jesuit, Count Hoensbroech, tried to do it in a court of law in 1905, but failed to win the verdict.

2. As the Jesuits vow absolute obedience, the monstrous charge is made that the superior can bind an inferior to commit sin. This accusation originated from the false translation of a passage in the constitutions of the society.[8]

[8] The expression "obligationem ad peccatum inducere" (Part VI, C 5) is falsely translated into "to bind to sin," whereas it means "to bind under pain of sin." A similar phrase is used by St. Thomas Aquinas (II, II ae q. 186, a. 9): "Si quælibet transgressio regularum religiosum *obligaret ad peccatum mortale*, status religionis esset periculosissimus."—"If every transgression

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3. Again it is falsely charged, that the Jesuits teach that the murder of tyrants is lawful. Some Jesuits, it is true, taught this doctrine, but under carefully specified and extreme conditions; for instance, when an unlawful ruler usurped power and abused it to practice wickedness.[4]

4. Many charges are drawn from the so-called *Monita Secreta* ("Secret Instructions of the Jesuits'), which is the work of a forger.[5]

219. **Suppression of the Jesuits.— The success of the Jesuits and the powerful influence which they obtained in all quarters of the world made many enemies for them, especially among the rulers of the various nations, and among the foes of the Catholic Church.** The first actual suppression of the order was effected in Portugal by the Minister Pombal, who, in 1759, undertook to destroy the Jesuits. Thousands were cast into prison and the rest exiled. The prisoners were declared free, when

of the rule would oblige the religious under pain of mortal sin, the religious state would be most dangerous." According to the moral theology of all Jesuits, a religious is never allowed to comply with a sinful command.

[4] It should be remembered: 1° That the doctrine of tyrannicide was taught by some Catholic moralists before the foundation of the order. 2° Protestant writers like Melanchthon and Luther defended this doctrine. 3° Only a few members of the society were in favor of the doctrine; whereas the great majority condemned it. 4° The general of the society, in 1610, strictly forbade the doctrine to be taught.

[5] Of course individual Jesuit writers have made mistakes. Father Roh, in his pamphlet, "The Old Song: the End Sanctifies the Means" writes, "It should not be said that the Jesuits have never erred. . . . Like other Catholics, they too have contributed their share to the propositions condemned by the popes and to the books prohibited by the Index."

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Queen Mary ascended the throne in 1777; but by that time only eight hundred remained alive.

In France the Jesuits were suppressed in 1764.[6] They had made enemies of the Jansenists and of Madame de Pompadour, mistress of Louis XV. One weapon used against them was a book of so-called "Extracts," purporting to be taken from the writings of various Jesuits, and containing objectionable and treasonable doctrines. In part these were forgeries, and in part passages torn from their context.[7]

In 1765, Clement XIII proclaimed himself a defender of the Jesuits and bestowed on them the papal approbation. Two years later, the Jesuits were banished from the Spanish dominions, and shortly afterwards from the kingdom of Sicily and the duchy of Parma. On the death of Clement, the Bourbon princes did their utmost to secure a pope who would suppress the Jesuits.

A Franciscan, Lorenzo Ganganelli, was elected with the name of Clement XIV (1769–1774); and for the sake of peace, he issued the Brief, "Dominus ac Redemptor," decreeing the suppression of the society in 1773. The general, Father Ricci, and some other members, were imprisoned; and Ricci died a prisoner, two years later, in the Castle of Sant' Angelo. Clement XIV died a year after the suppression; and Pius VI (1775–1799) permitted a part of the society to exist in Russian

[6] The offer to permit the Jesuits to exist with a changed constitution was refused by them with the words, "*Sint ut sunt aut non sint*" (Let them be as they are, or not at all).

[7] The same method had been practised by Blaise Pascal in his *Lettres Provinciales*, "those immortal falsehoods," as some one calls them — which were published in 1656, and remained a permanent source of calumnies against the society. Pascal's text contains many unjust charges and misconstructions.

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Poland and in Prussian Silesia, where it was protected by Catherine II of Russia and Frederick II of Prussia.

IV. Theology and Catholic Practice

220. **Theological Science.— The outbreak of Protestantism was followed by a period of remarkable activity in Catholic theology.** John Eck, of Ingoldstadt (+ 1543) was among the earlier controversialists; and Thomas de Vio, Cardinal Cajetan (+ 1534) was among the noted commentators on the *Summa Theologica* of St. Thomas Aquinas. Three very famous Dominicans were Dominic Soto (+ 1560), Melchior Cano (+ 1560) and Bañez (+ 1604). About the year 1600, there flourished a number of Jesuit theologians whose works are still held in high honor in the schools,— Vasquez (+ 1604), Sanchez (+ 1610), Suarez (+ 1617), Bellarmine (+ 1621), Lessius (+ 1623), Petavius (+ 1652), and De Lugo (+ 1660). Important commentaries on Sacred Scripture were written by the Jesuits, John Maldonatus (+ 1583), and Cornelius a Lapide (+ 1673). In 1665, at the University of Salamanca, there was organized a Jesuit school of writers (Salmanticenses), which became very famous in the science of moral theology. Prominent among ascetical writers were St. Ignatius (+ 1556), St. Teresa (+ 1582), St. John of the Cross (+ 1591), the Dominican Luis of Granada (+ 1588), and the Jesuits, Alphonsus Rodriguez (+ 1616) and Luis de Ponte (+ 1624).

The Oratorian, Cardinal Baronius (+ 1607), published a great work, "Ecclesiastical Annals," which was continued by three other Oratorians, Raynaldus (+ 1671), Laderchi (+ 1738) and Theiner (+ 1874). The hagiographers, Surius (+ 1587) and Rosweyde, S.J., (+

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1629), were precursors of the Jesuit "Bollandists,"— John van Bollandus (+ 1665), Geoffrey Henschen (+ 1681) and Daniel von Papenbroeck (+ 1714),— who initiated the monumental *Acta Sanctorum,* or "Lives of All the Saints" in one series. The Benedictine Congregation of St. Maur, reorganized in 1645, developed a noted school of historical writers, including Mabillon (+ 1707), Ruinart (+ 1709) and Martène (+ 1739). After Tillemont (+ 1698), came other learned historians, Natalis Alexander (+ 1724), Fleury (+ 1725), Hardouin (+ 1729), Muratori (+ 1750), Mansi (+ 1769), and the brothers, J. S. Assemani (+ 1768) and J. A. Assemani (+ 1782).

Renowned pulpit orators were the three French bishops, Bousset (+ 1704), Fénelon (+ 1715) and Massillon (+ 1742); and the Jesuit, Bourdaloue (+ 1704). Distinguished canonists were the Franciscan, Reiffenstuel (+ 1703), the Jesuit, Schmalzgrueber (+ 1735), the Franciscan, Ferraris (+ 1763), and Prospero Lambertini, afterwards Pope Benedict XIV (+ 1758). The Oratorian, Richard Simon (+ 1712), the Capuchin, Piconio (+ 1709), and the Benedictine, Calmet (+ 1757), were famous in the field of Sacred Scripture.

The list of eminent theologians in the eighteenth century includes the Dominicans, Gotti (+ 1742) and Billuart (+ 1757), who published commentaries on St. Thomas; the Jesuits, Lacroix (+ 1714) and Antoine (+ 1743); Tournely (+ 1729), the great opponent of Jansenism; Zaccaria (+ 1795) and Cardinal Gerdil (+ 1802), who refuted Febronianism; the Ballerini brothers, Pietro (+ 1769) and Girolamo (+ 1781); and one of the greatest of all moral theologians, the Neapolitan, St. Alphonsus Liguori (+ 1787).

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221. **Superstitions.— The belief in witchcraft was general in this period, and persons were readily suspected of having entered into a compact with Satan for the performance of malevolent deeds.** Supposed witches were punished sometimes by the secular and sometimes by the ecclesiastical court. In 1484, Innocent VIII published a Bull authorizing James Sprenger and Henry Krämer, two inquisitors of Cologne, to proceed against every form of crime, including heresy and witchcraft. The effects of this Bull, which really enacted nothing new, have been greatly exaggerated. About 1489 these two inquisitors published a book, "*Malleus Maleficarum,*" or "Witches' Hammer," which gave rules for discovering, trying and punishing witches. It awakened much opposition, notably on the part of the Bishop of Brixen, and after that, trials for witchcraft were usually left to the secular power. The Protestant provinces of Germany were much more active than the Catholic, in prosecuting supposed witches; and the strongest protest against the cruel custom was made by the Jesuit, Friedrich von Spee, under the title "Cautio Criminalis," in 1631.

222. **Natural Science.— The seventeenth century witnessed the birth of a new interest in the natural sciences.** Galileo (+ 1642) was among the most distinguished in the field. He proposed the theory of the movement of the earth around the sun; but, as this seemed to contradict the teaching of Scripture, it was censured by the Roman authorities. Galileo for a time submitted to their decision, but later withdrew his submission and was imprisoned. The story that he suffered torture is a preposterous fable.

223. **Religious Literature and Art.— The period was a flourishing one for the arts.** In Italy lived Tasso

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(+ 1595), author of "Jerusalem Delivered"; in Spain, the two priests, Calderon (+ 1681), authors of several famous festival plays, and Lope de Vega (+ 1635), author of religious dramas; and in Germany, the two Jesuits, Jacob Balde (+ 1668) and Friedrich von Spee (+ 1637), together with the convert, Angelus Silesius, or Scheffler (+ 1677), all three of them noted poets. Church music was revived and beautified by Palestrina (+ 1594). About the end of the period flourished four great composers, Mozart (+1791), John Haydn (+ 1806), Joseph Haydn (+ 1809), and Beethoven (+ 1827).[8]

Among the great painters of this period were Rubens (+ 1640), Guido Reni (+ 1669), Rembrandt (+ 1674), and Murillo (+ 1682). Plastic art flourished in Italy, but not in Germany. In architecture, the beauty of the Renaissance degenerated into the style called Rococo, or Baroque, which was pedantic, given to endless gilt and disfigured with meaningless showy ornaments.

224. **Religious Practices.— The effect of the Council of Trent was seen in a great revival of religious life.** Able men were raised to the papal throne; illustrious cardinals, excellent bishops and priests, and wonderful saints adorned the Church. Amid the troubles of war, the people turned heartily to the supports of faith.

When we contrast the end of this period with the beginning we note a surprising improvement. Pagan ideas have disappeared, Christian moral principles have been restored, ecclesiastical unity has been secured, and

[8] Luther was active in composing hymns and adapting psalms, folksongs and old Latin poems. Similar work was done by Paul Speratus, Paul Fleming, Paul Gerhard. In all perhaps 20,000 hymns appeared, though some were far from poetical.

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authority is again respected. Even when, later on, in the eighteenth century, Catholic sovereigns attempt to impose false enlightenment by altering the laws, restraining popular devotion, prohibiting pilgrimages, destroying shrines, and the like, we find great masses of the people ready to struggle for their ancient faith and their traditional devotions.

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CHAPTER XVIII

RELIGIOUS DISCORDS

I. The Thirty Years' War

225. **General Situation.— The religious supremacy accorded the state by the Protestant reformers quickly led to Cæsarism, even in Catholic countries.** Many sovereigns suppressed ecclesiastical rights, as well as popular liberties. The peasants were turned into slaves, and often subjected to treatment far less humane than in the Middle Ages; and emigration was prohibited under penalty of death. Contrary to the stipulations of the Religious Peace of Augsburg, Protestantism forcibly extended its territory. Protestant princes seized twelve bishoprics and two archbishoprics and made them Protestant. In the Palatinate, the rulers changed the official religion four times, between 1562 and 1583. The imperial city, Oppenheim, had to change to and fro, between Lutheranism and Calvinism, ten times before the year 1648. While the Protestant princes were establishing their religion by force, the Emperor Maximilian was so "liberal" that he favored them even at the expense of the Catholics. Finally, however, Rudolph II and Ferdinand I also made use of the civil power to impose the Catholic religion. In like manner the Archbishop of Salzburg compelled all Protestants to leave his territory in 1731, because Frederick William I of Prussia kept stirring them into revolt.

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226. **The War.— The Protestants, in 1608, formed the "Evangelical Union," headed by the Elector Frederick of the Palatinate.** In 1609 the Catholics formed the "Holy League," under Maximilian I of Bavaria. In 1610 the "Evangelical Union," concluded an alliance with France against the house of Hapsburg. Although the French invaded Jülich, peace was formally preserved until 1618, when the Thirty Years' War began, in the reign of the Emperor Matthias. It commenced with riots in Bohemia, occasioned by the closing of a Protestant church which had been erected contrary to the imperial order. The rebels were assisted by the Union. Frederick V of the Palatinate, head of the Union, was defeated (1620). The Restitution Edict (1629), issued by Ferdinand II, commanded the Protestants to restore the fourteen bishoprics and convents wrested from the Catholics in violation of the treaty of Passau. This measure, though in itself justifiable, exasperated the Protestants, who formed an alliance with France and, aided by the Swedish king, Gustavus Adolphus, revolted against the emperor in 1630. In the war which followed Germany was terribly devastated. According to a list made by Protestants and preserved in the imperial archives at Stockholm, 1,976 castles, 1,629 cities and 18,300 villages were destroyed by the Swedish king. The German population fell from eighteen millions to four millions. Historical researches show that the real aim of Gustavus Adolphus was not so much to assist his fellow-believers as to become emperor.

227. **The Peace of Westphalia.— In 1648 the terms of peace were dictated to Germany by the French and Swedes.** The conditions were shameful. Germany was compelled to pay land and money to its destroyers, in return for their "help." Protestant princes were in-

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demnified from the property of the Catholic Church, and this process of confiscating church property was called "secularization," a term then first introduced. The Religious Peace of Augsburg was renewed, likewise the Reformation Right, i. e., the right of the ruler to dictate the religion of his subjects and to deprive dissenters of civil rights. Pope Innocent XI (1676–1689) protested, not against the making of peace, but against certain articles of the treaty that violated the rights of the Church.

II. Theological Errors

228. **Gallicanism.— One of the old forms of opposition to the papacy was "Gallicanism," which restricted the authority of the Holy See in France and infringed upon the rights of the Church.** The so-called "Gallican Liberties" authorized the king to convene French synods and confirm their decrees; and affirmed the superiority of the council to the pope. To further his own arbitrary rule, Louis XIV (1643–1715), in his controversy with the pope, made use of these anti-ecclesiastical tendencies, and would have precipitated a schism, had not Bossuet opportunely intervened. Unfortunately, Bossuet was more eloquent of speech than loyal of character. He drew up the celebrated declaration of the French clergy in the Four Gallican Articles (1682), which in after years, Napoleon I endeavored to enforce by law, and which were finally condemned by the Ecumenical Council of the Vatican (1870). The efforts of Louis XIV placed the clergy in an unfortunate relation to the court. Bishops were usually appointed by the king; and the episcopate became almost the exclusive prerogative of certain noble families. Commendatory abbots,— secular clergy, who lived in idleness on the revenues of the monasteries,—

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increased in number. The clergy deteriorated more and more.

229. **Jansenism.— Cornelius Jansenius, a professor of Louvain, and Bishop of Ypres, was like his predecessor Baius (+ 1589), the exponent of erroneous views about divine grace.** After the death of Jansenius, in 1638, his work on the teaching of St. Augustine, which he had wished to submit to the judgment of the Church, appeared under the title of "Augustinus" (1640). In it, Jansenius maintained that man, after his fall into sin, had no free-will and could not resist the grace of God. Despite the condemnation of these errors by the Apostolic See, especially by Clement XI (1700–1721) in the Bull, *Vineam Domini* (1705), and in the Constitution, *Unigenitus* (1713), the disciples of Jansenius, notably, Arnauld, Quesnel, and Pascal, and the nuns of Port-Royal, upheld the erroneous doctrines by means of subterfuges and false distinctions. They became known as "Appellants," because they desired to appeal from the decision of the pope to an ecumenical council. They attempted to prove the truth of their doctrine by alleged miracles. Owing to their rigorism, they were inclined to refrain from receiving the sacraments. Some of them fell into indifference or into despair, some died of excessive penance, and some died without the sacraments. The Jesuits were especially hated by the Jansenists who accused them of laxity. In the Netherlands, the Jansenists effected a complete separation from the Catholics and, by the Schism of Utrecht (1723), formed an independent church which, at the present day, includes perhaps 5,000 followers.

230. **Febronianism.— Like Gallicanism in France, certain movements in Germany aimed to take away the rights of the Church and transfer them to the civil**

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power. Nicholas of Hontheim, co-adjutor bishop of Treves, in 1763, published a book called "Justinus Febronius," limiting the authority of the pope. "He tied the pope's hands, while kissing his feet." This tendency was known as Febronianism.

231. **Josephism.—Joseph II of Austria (1765–1790), influenced by his minister Kaunitz, attempted to separate the Church from the pope and to change the ancient faith.** The emperor began a series of ecclesiastical innovations, suppressed 7,000 monasteries, containing 36,000 members, and destroyed magnificent works of science and art. He issued ordinances regarding divine worship, regulated the number of candles to be used at service, commanded the use of the German language in the liturgy, prohibited the celebration of more than one Mass in the same church, at the same time, and forbade the making of pilgrimages and the promulgation of indulgences without his permission. He also placed penalties on the devotion of the Sacred Heart and the Way of the Cross. Frederick II of Prussia nicknamed him "Brother Sacristan." He abolished several ecclesiastical impediments to matrimony, and introduced freedom of the press, thereby causing an overflow into Austria of frivolous and obscene foreign literature. He suppressed the diocesan seminaries and replaced them by general seminaries, in which "enlightened" professors taught gross infidelity and immorality to the students of theology. The emperor aimed to separate the Austrian church completely from Rome. Unfortunately many bishops lacked the courage to resist. Pope Pius VI (1775–1799) went in person to Vienna, but was rudely received by Joseph (1782). The emperor lived long enough to see the failure of his mistaken reforms and to regret them.

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Following Joseph's example, the three ecclesiastical electors of Trèves, Mainz and Cologne, fortunately without success, labored to promote the false enlightenment and to increase the confusion of the Church. At the Congress of Ems, in 1786, they drew up the notorious "Punctuation of Ems." In Tuscany, the Grand Duke Leopold tried to follow the example of his imperial brother, Joseph II, but did not succeed, owing to the loyalty of the clergy. He depended largely on Scipio Ricci, bishop of Pistoia, to realize his plans; but the acts of the Synod of Pistoia (1786) were condemned in the Bull *Auctorem Fidei,* and Scipio Ricci submitted to the decision of the pope.

III. Eighteenth Century Philosophy

232. **Character of the Age.— The new philosophy began with Descartes (+ 1650), who made universal doubt the basis of his system.** Soon came Spinoza (+ 1677), who directed the human mind toward pantheism. Men were led astray by naturalism, teaching them to reject supernatural revelation; by deism, rejecting the possibility of communication between man and God; and by rationalism, the system which makes the human reason the source and standard of religious truth.

The fundamental principle of Protestantism, that each individual may interpret Scripture according to his own judgment, substituted the individual mind in place of authority as a guide in matters of faith. The logical development of this principle was the "religion of reason," that is the rejection of all supernatural belief.

233. **English and French Freethinkers.— In England, Thomas Hobbes (+ 1679), John Locke (+ 1704), and David Hume (+ 1776) taught doctrines adapted to**

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undermine both the faith and the morals of the people. But the movement gained few followers except among the upper classes of society. It was promoted, however, by the lodges of the Freemasons (founded in London about 1717), and by other secret societies. When the free-thinking movement spread into France, it found more favorable soil, for the ground had been prepared through the shameless mockery of virtue and religion that had long prevailed. Salons conducted by persons of the type of Ninon de l'Enclos, gathered together all that was most frivolous and most pagan, spread moral contamination, and established gilded vice as the proper fashion of the day. Rousseau, who had been banished for immorality, Voltaire, whose hatred of Christianity was expressed in stinging, poisonous satires,[1] and the authors of "The Encyclopedia,"[2] D'Alembert, Diderot, Holbach and Helvetius, sowed the seeds of irreligion and vice among the masses by means of numerous cheap books and pamphlets. The Freemasons aided in the work. God was neglected; pleasure was worshipped. Revolution became inevitable.

234. **German Rationalists.— The liberal Protestants of Germany, having fallen under the influence of rationalism, rejected whatever the reformers had left untouched in the traditional teaching of Christianity, and condemned all creeds as opposed to the principle of free inquiry.** The learned Leibnitz (+ 1716) defended the principle of authority; but his pupil, Christian Wolf, a professed rationalist, rejected the Bible, which he called

[1] His famous slogan for the battle against Christianity was "*Ecrasez l'infame.*"—"Crush the infamous thing."

[2] "The Encyclopedia" was begun in 1750 for the purpose of spreading the new ideas and of destroying Christianity.

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the Christian Koran. The philosophy of false enlightenment was further promoted by Nikolai, in his "Universal German Library" (1764), and by Lessing (+ 1781), who defended religious indifferentism in his classically written work, "Nathan the Wise." Lessing rejected all supernatural revelation and contended that the resurrection of Christ is only a fable, that Christianity represents merely a phase of human progress, and that happiness, attained through the development of reason, is the real destiny of man.[3] Immanuel Kant (1804) in his "Critique of Pure Reason," taught that naturalism is the only religion in accord with human reason. Wieland, Goethe, and Schiller propagated naturalism in an attractive form with great success.

In the Catholic parts of Germany, the false enlightenment was favored by the government. Every ancient institution was replaced by something modern and "rational." In Austria, religious affairs were under the official direction of apostates and Freemasons, rationalism was practically imposed upon the students of the imperial schools, and Church history was taught out of Protestant text-books. Nothing but the grace of God and the fundamental good-sense of the people prevented a general apostasy. Notable among the violent enemies of Catholicism was Professor Weishaupt, who founded the sect of the Illuminati in 1776.

The false enlightenment spread widely and won many supporters at Cologne, Mainz, and Trèves, as well as in Bavaria. Münster, on the other hand, was the rallying point of the Catholic forces; and among the group of

[3] Lessing published the famous work known as "The Wolfenbüttel Fragments."

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illustrious Catholics gathered there were Fürstenberg, Overberg, Katerkampf, Stolberg and the Princess Gallitzin. At Ratisbon, the famous Bishop Sailer (+ 1832) was a pillar of orthodoxy.

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CHAPTER XIX

FOREIGN MISSIONS IN AFRICA AND ASIA

I. The New Movement

235. **General View.— Among the most notable chapters in the history of the Church is the story of the foreign missions begun in the sixteenth and seventeeth centuries.** While multitudes were falling away from the faith in the old Catholic countries, other multitudes were being converted in the New World. The great explorers were quickly followed by numerous missionaries, drawn mainly from the religious orders,— Franciscans, Dominicans, Augustinians, and especially Jesuits. Missions rapidly grew into dioceses, monasteries and schools multiplied, baptisms were innumerable, martyrdoms were frequent. By 1622, the foreign missions had developed to such an extent that Gregory XV then established the Congregation of the Propagation of the Faith, composed of fifteen cardinals, to superintend the work of the missionaries, and to distribute alms to needy missions. Urban VIII made two important improvements. He founded the Collegium Urbanum (1627), an international college where non-European students could be trained for the priesthood and for missionary work in their own countries; and he initiated a new sort of apostolate, by setting up a printing-press for the publishing of books and catechisms in all languages.

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236. **Portuguese Explorers.— Prince Henry of Portugal, the pioneer of the great exploring movement, conducted a school for the training of explorers in his palace during the years 1433–1460.** Before his death, the Portuguese had taken possession of the Azores, the Madeira, and the Cape Verde Islands. Diogo Cam sailed to the west coast of Africa (1484), Vasco da Gama to Calicut in India (1498), and Cabral to Brazil in South America (1500).

237. **Spanish Explorers.— After the first voyage of Columbus in 1492, Spanish explorers crossed the ocean in such numbers that by 1540 Spain controlled enormous possessions in the Gulf of Mexico and on the continent to the north, west and south, namely, in Florida, Mexico, Peru, and Paraguay.** To prevent further dispute between the two countries, Pope Alexander VI, acting as arbitrator, in a Bull of Partition, drew his famous Line of Demarcation (1493), giving Spain a claim to everything west, and Portugal a claim to everything east, of a certain specified degree of longitude.

238. **French Explorers.— French explorers led the** way to parts of North America near the St. Lawrence River, the Great Lakes and the Mississippi River.

239. **English and Dutch Explorers.— In the sixteenth century, Protestant England and Holland developed the strongest navies in the world and took the lead in exploration.** Naturally there were no priests in the expeditions sent out by these two countries; and after the formation of the English East India Company (1600) and the Dutch East India Company (1602), the Catholic missions suffered greatly from Protestant hostility.

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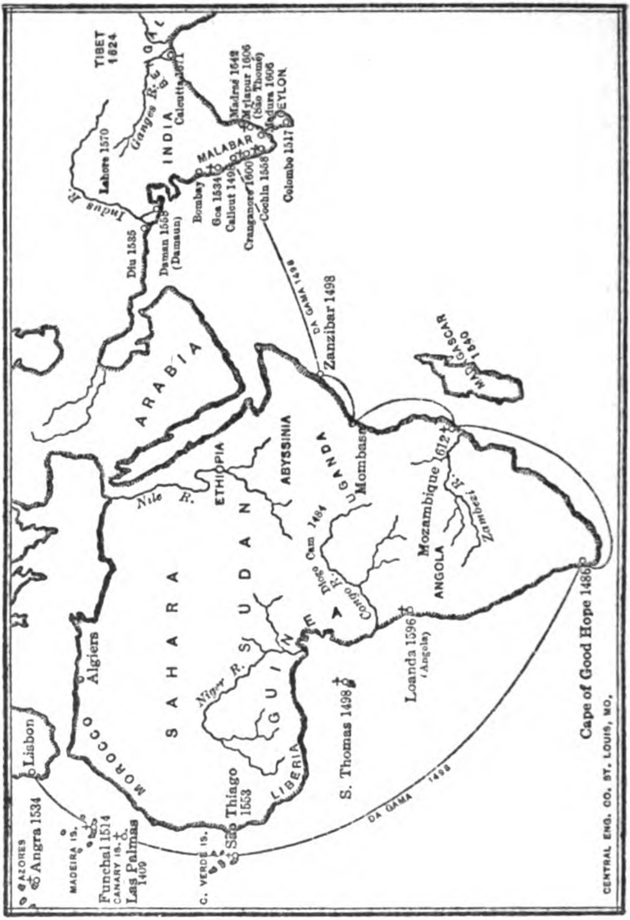

MAP V. EARLY MISSIONS IN AFRICA AND INDIA
(♁ indicates a bishopric)

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II. Africa

240. **Early Christianity.**— Christianity, carried by St. Mark the Evangelist to Alexandria, and by Roman colonists to Carthage, so flourished in Africa that hundreds of dioceses arose during the first centuries. But the Monophysite heresy, in the fourth century, detached most of the African churches from the Roman See;[1] and the Saracens, in the seventh century, practically completed the destruction of Catholic Christianity.

The Portuguese explorers of the fifteenth century, doubling Cape Verde in 1444 and reaching Guinea in 1471, opened up the continent again to Catholic missionaries. Diogo Cam sailed a thousand miles up the Congo in 1484. Franciscan, Carmelite, Dominican, and Augustinian missionaries soon followed. Dioceses were established in the Canary Islands (1409); at San Thomas[2] (1498); in the Madeira Islands (1514); at Cape Verde (1553); and in Mozambique (1612). In Madagascar missions were commenced about 1540, but for a long time were unsuccessful.

241. **Decline of the Missions.— After 1600 came tne general rush to Africa by the various European powers; and national rivalries, together with the unhealthy climate, seriously retarded the progress of religion.** Pombal, Minister of Portugal, gave the final blow to the Portuguese missions in 1759; and, at the beginning of the nineteenth century, there were no priests in Africa, except a few at the trading stations. The missions revived, later on, and Africa now contains 800,000 native Catholics, with 2,000 European and 100 native priests.

[1] Several million Monophysites still remain in Abyssinia.

[2] Later the see was transferred from San Thomas to Loanda.

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III. Asia

242. **India.— Vasco da Gama reached Calicut, on the Malabar coast, in 1498, and was followed two years later by eight Franciscans.** Three of these were slain by the natives; and the others opened a mission at Cochin. Goa, acquired in 1510, became a see in 1534, with jurisdiction extending from the Cape of Good Hope to China. Within a few years it was raised to the rank of archbishopric, and the following suffragan sees were established: Cochin (1558); Malacca (1558); Macao (1576); Funai (1588); Cranganore (1600); Sao Thomé, in Madras (1606); Mozambique (1612); Peking and Nanking (1690).

St. Francis Xavier, who reached Goa in 1542 and Malacca in 1545, had the Gospel translated into the native tongue and converted thousands. Jesuit presses at Goa printed ten books before 1573. The Synod of Diamper (1553), reconciled the "Thomas Christians"[8] with Rome, and a see was erected at Cranganore for them (1600). Most of them are still Catholics, although a large section returned to Nestorianism in 1637.

Missionaries were in Bombay in 1534, Damaun in 1558, Lahore in 1570, and Tibet (temporarily) in 1624. At Madura, in 1606, Father Nobili established the Jesuit headquarters for Malabar and, assuming the dress and the habits of a Brahmin, attained great success in converting the natives. His methods were denounced to Rome and "The Malabar Rites" were ultimately condemned by Benedict XIV in 1744. Disputes among the mission-

[8] Descendants of the ancient Nestorians who claimed to have received Christianity from St. Thomas the Apostle.

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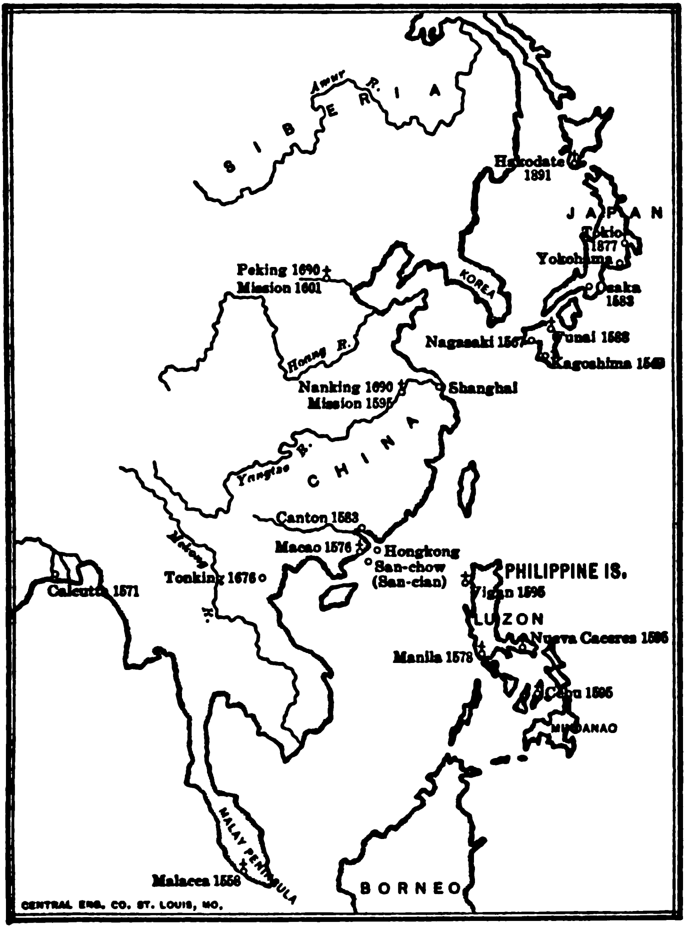

MAP VI. MISSIONS IN CHINA AND JAPAN

aries, lack of co-operation between the local Portuguese clergy and vicars sent out from Rome, and finally the entry of the English and Dutch into this territory, kept the

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missions of India from realizing their early promise.

India now contains more than a million native Catholics, with 1,200 foreign and 1,200 native priests.

243. **The Islands.— A Portuguese settlement was made at Colombo, in Ceylon, in 1517, and the Franciscans came a year later.** The Dutch rule hindered the growth of Catholicity; but after the British occupation the Church prospered. Colombo contains nearly 250,000 Catholics, with 90 foreign and 30 native priests.

In Sumatra, Java, Borneo and other islands of the Malay Archipelago, missions begun by the Portuguese were destroyed by the Dutch about 1600. This group now contains about 50,000 Catholics and 100 priests.

The Philippines were visited in 1577 by a Spanish Augustinian, Urdaneta, who accompanied Legaspi's expedition. Franciscans followed in 1577; and, in 1581, came the first bishop, the Dominican, Salazar, accompanied by several Jesuit missionaries. Of the natives of the so-called "wild tribes," nearly all are now Catholics. They number over 7,000,000, with 1,500 priests.

244. **Japan.— A few years after the discovery of Japan, St. Francis Xavier arrived at Kagoshima (1549), and baptized multitudes.** The Jesuits built a church at Nagasaki in 1567, and at Osaka in 1583; and, before the end of the century, there were over a hundred missionaries and nearly three hundred thousand Christians in Japan. Funai was made a diocese in 1588. Disputes between Jesuits and Franciscans about the adopting of native customs, as well as commercial quarrels between the Dutch and the Portuguese, helped to bring on a violent persecution. In 1597 twenty-six missionaries were crucified at Nagasaki; and in 1622 fifty-two chosen victims died in the "Great Martyrdom." Christianity was prac-

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tically destroyed, and after 1640, Japan remained closed to Christians for two centuries. Japan now contains 60,000 Catholics with 150 foreign and 30 native priests.

245. **China.— Mongolia was visited in the thirteenth century by a Franciscan missionary, John of Piano, who went to Tatary by order of Pope Innocent IV in 1245, nine years before Marco Polo was born.** Nicholas III sent five Franciscans to China in 1279. They converted thousands, translated the New Testament and the Psalms into Chinese, and erected a church in Peking. An archbishop, with six suffragan bishops and numerous missionaries, entered this field during the early part of the fourteenth century, but the growing church was destroyed by the Ming dynasty soon after 1368.

St. Francis Xavier planned to revive Christianity in China, but died at the island of San-cian, near Macao, in 1552, without having reached the mainland. Macao became a Portuguese mission center in 1557, and a diocese in 1576. Father Matteo Ricci, who arrived in Canton in 1583, was the first priest to visit Nanking (1595). His great learning earned such favor that he was allowed to settle permanently in Peking (1601) and to build many churches. When he died in 1610, Father Johann Adam Schall succeeded him in the imperial esteem. The Dominicans objected to the Jesuit toleration of the "Chinese Customs," and these were prohibited by Innocent X in 1645, but permitted again by Alexander VII in 1656. This permission was recalled under Clement in 1704; and then the customs were finally condemned by Benedict XIV in 1742.

K'ang-hi (1661–1721), the second of the Manchu emperors, was a warm friend of the Jesuits. During his reign Father Gerbillon negotiated the treaty with Russia

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(1689), missionaries preached throughout the empire, and nine new vicariates apostolic were created. Tonking became a vicariate in 1676; Peking and Nanking were made dioceses in 1690. After the death of K'ang-hi in 1721, there began an era of persecution which continued until the proclamation of religious freedom in 1860. There are now 1,500,000 Catholics in China, with 1,300 foreign and 700 native priests.

Indo-China contains nearly a million Catholics, with 500 foreign and 700 native priests.

246. **Korea.— Korean visitors to Peking in 1784 carried the Catholic faith back to their own country.** Ten years later, the first missionary priest found four thousand Catholics there. At present, Korean Catholics number 80,000, with 50 foreign and 15 native priests.

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CHAPTER XX

THE FOREIGN MISSIONS IN AMERICA

I. The Norse Settlements

247. **The Norsemen.— About the year 1000, Leif Ericson introduced the Catholic religion and European civilization into Iceland, Greenland and Vinland.** In 1121, Eric Gnupsson, the first bishop in America, was appointed to the See of Garda, with jurisdiction over Greenland and Vinland. His successors continued to rule over the Church on this continent until the beginning of the fifteenth century, when the Norse settlements were destroyed by the Eskimos, and the Catholic religion disappeared.

II. The Portuguese Settlements

248. **The Line of Demarcation.— Brazil became a Portuguese colony almost by accident.** In 1541, Portugal obtained from Pope Nicholas V the exclusive right to exploration on the road to the Indies, meaning of course the road east from Europe to Asia. After Spain had learned that there was also a western road, the two nations applied to Pope Alexander to draw a line of demarcation; and in 1493, the Pope fixed upon a line running north and south 100 leagues west of the Cape Verde Islands, to divide the Portuguese field of exploration on the east from the Spanish field on the west. The Portuguese protested against the decision; and by common

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consent the line was shifted to a point 370 leagues west of the Cape Verde Islands, and made to correspond to the 50th degree of longitude west of Greenwich. This line cut the continent of South America at the mouth of the Amazon; and thus predetermined the loss of Brazil to the Spanish crown, when that country was discovered, six years later, in 1500.

249. **Catholic Brazil.— Six Portuguese Jesuits landed at Bahia, on the east coast, in 1549; and a see was established there two years later.** In 1555, French Huguenots landed at Rio Janeiro, and made the first Protestant settlement on the American continent; but they were quickly driven away by the Portuguese. As the Catholic settlements multiplied, the whole country was gradually filled with Catholic colonists and native converts; and at the present time, the Brazilian population of 20,000,000 is almost entirely Catholic.

III. The Spanish Settlements in Central and South America

250. **The Pioneers.— Columbus brought Christianity to Santo Domingo and Porto Rico in 1493.** Within a few years it had spread into all the region of the "half-civilized" Indian tribes (that is from New Mexico to Chile). It was established also in the different Spanish settlements founded near the Venezuelean pearl-fisheries, at the Bolivian silver-mines, and around the mouth of La Plata River.

Missionaries were not far behind the earliest explorers. They followed Balboa to the Pacific (1513); De Leon to Florida (1513); Cortés to Mexico (1519) and lower California (1535); Pizarro to Peru (1532); Valdivia to Chile (1540); Coronado to New Mexico (1540);

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MAP VII. EARLY BISHOPRICS IN SOUTH AMERICA

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De Soto to the Mississippi (1540). Missions were established at once and millions of the natives were baptized; and, as opportunity allowed, dioceses were erected.

The identification of Christianity with the European conquerors of the country was not always fortunate. The Spaniards were sometimes cruel and unjust to the Indians. But missionaries, like Las Casas, championed the cause of the natives and carried their grievances even to the royal court of Madrid.[1]

The first missionary band, made up of Franciscans, arrived at Santo Domingo in 1495. Bishoprics were erected in that island and in Porto Rico. In 1513 Bishop Manso reached San Juan in Porto Rico, and became the first bishop resident in the New World.

251. **The Early Dioceses.— In 1504, Santo Domingo was made an ecclesiastical province with two dependent sees.** At the request of the three bishops, however, the province was suppressed in 1511 and three new dio-

[1] "The legislation of Spain in behalf of the Indians everywhere was incomparably more extensive, more comprehensive, more systematic, and more humane than that of Great Britain, the Colonies, and the present United States combined. Those first teachers gave the Spanish language and Christian faith to a thousand aborigines, where we gave a new language and religion to one. There have been Spanish schools for Indians in America since 1524. By 1575 — nearly a century before there was a printing-press in English America — many books in *twelve* different Indian languages had been printed in the City of Mexico, whereas in our history John Eliot's Indian Bible stands alone; and three Spanish universities in America were nearly rounding out their century when Harvard was founded. A surprisingly large proportion of the pioneers of America were college men; and intelligence went hand in hand with heroism in the early settlement of the New World." *The Spanish Pioneers* by C. F. Lummis, p. 24. Chicago, McClurg, 1906.

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ceses were established, two in Santo Domingo[2] and one in Porto Rico. These were made suffragan to the metropolitan see of Seville in Spain. In 1545, Santo Domingo became an archbishopric with five suffragan sees, San Juan in Porto Rico, Santiago in Cuba, Caracas in Venezuela, Cartagena in Colombia, and Trujillo (later Comayagua) in Honduras.

The growth of the Church was rapid. It may be measured by a glance at the dates when the first sees were founded in the territory of the states named below. The location of the sees is shown on the maps.

	A.D.
Santo Domingo,	1504.
Porto Rico,	1511.
Cuba,	1518.
Yucatan,	1518.
Panama,	1520.
Honduras,	1527.
Venezuela,	1530.
Colombia (3 sees),	1534–1547–1564.
Guatemala,	1534.
Nicaragua,	1534.
Peru (4 sees),	1536–1543–1577–1577.
Ecuador,	1545.
Paraguay,	1547.
Brazil,	1551.
Bolivia,	1552.
Chile (2 sees),	1561–1563.
Argentine,	1570.

252. **Some Famous Missionaries.**— Bartolomé de las Casas, of the Spanish settlement in Santo Domingo, became a priest about 1510. He attempted to found an In-

[2] One of these was suppressed a few years later.

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dian colony on the coast of Venezuela in 1519; but the enterprise failed. As a Dominican missionary, and later as bishop of Chiapas, he was an ardent defender of the Indians against European oppression.

St. Louis Bertrand, a Spanish Dominican, who landed at Cartagena in 1562, converted thousands in twenty years of work along the coast of Colombia and Panama.

St. Francis Solanus, a Spanish Franciscan, achieved wonderful success as a missionary in Argentine, Paraguay, and Peru, between 1590 and 1610.

St. Peter Claver, a Spanish Jesuit in Cartagena, between 1610–1650 baptized 300,000 negro slaves imported from Africa.

253. **Peru.— Father Vincente Valverde, one of the five Dominicans who had accompanied Pizarro, became bishop of Cuzco (later Arequipa) in 1536.** Lima was made a diocese in 1543, and an archdiocese in 1546; and the second occupant of the see was St. Toribio Mogrovejo. San Marcos, the first university of the New World, was founded at Lima in 1551, and still remains an important institution. The Jesuits, who came to Lima in 1568, set up there the first printing-press in America. St. Rose of Lima, born in 1586, was the first native of America to be canonized.

254. **Ecuador.— Quito, a capital of the Incas, captured by the Spanish in 1534, became the seat of a bishop in 1545, and the headquarters of a new Franciscan province in 1565.** The Jesuits arrived in 1596, and established a seminary, very important later as a center of ecclesiastical learning. The thirty-three Jesuit missions of Ecuador contained 100,000 souls in 1767.

255. **Paraguay.— Asunción, founded about 1541, be-**

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came the seat of a bishop in 1547. After 1586 the Jesuits spread over all the region near La Plata, and in the year 1610, began to establish their famous Reductions. These settlements, made up exclusively of Christian Indians, and organized into a sort of model theocratic state, included at one time over 100,000 people. Concessions made to Portugal, by the Spanish treaty of 1750, enabled the Portuguese minister, Pombal, to destroy these missions; and after the expulsion of the Jesuits (1767), the Reductions soon disappeared.

256. **Chile.— Sees were established at Santiago in 1561, and at Concepción in 1563.** The Jesuits, who arrived in 1593, founded schools and missions in various towns. For three centuries unsuccessful attempts to convert the Araunican Indians in the south have been kept up. These people, in number about 50,000, still enjoy a certain amount of political independence.

IV. The Spanish Settlements in Mexico and Southern United States

257. **Early Mexican Dioceses.— Cortés, having landed at Vera Cruz in 1519, was in possession of Mexico by 1521.** Twelve Franciscans arrived in 1524, and accompanied the expeditions which explored the surrounding country. Millions of the natives were baptized before 1600, and missions were rapidly converted into dioceses. Yucatán became a see in 1518, the bishop residing at Tlaxcala until 1526, and at Puebla until 1542. Mexico was made a bishopric in 1530; Guatemala in 1534; Oaxaca in 1535; Michoacán in 1536; Guadalajara (Compostela) in 1548; and Chiapas in 1546.

258. **Franciscan Missions in Mexico.— The Franciscans arrived in 1524, the first priests in Mexico.** They

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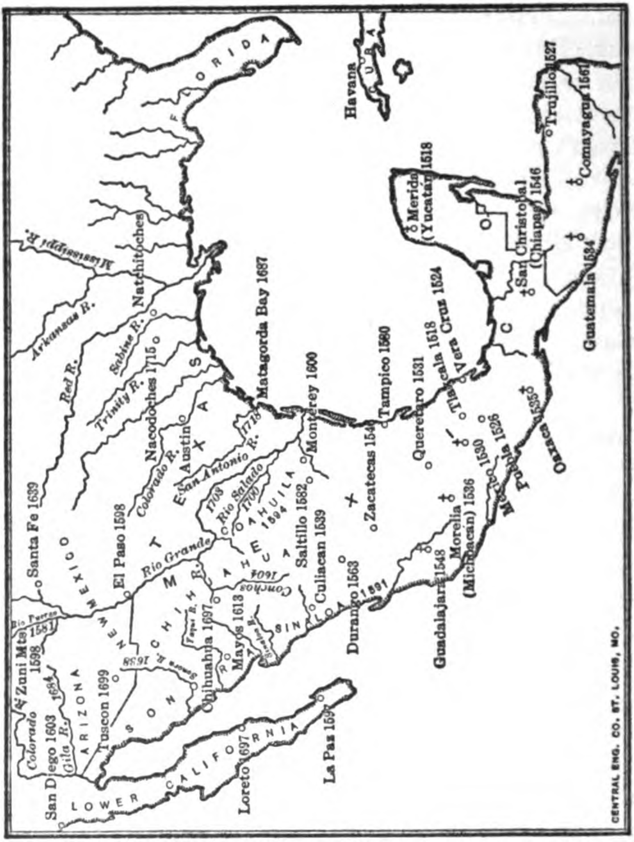

MAP VIII. EARLY MISSIONS AND BISHOPRICS IN MEXICO

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founded scores of missions. Queretaro (1531) and Zacatecas (1546) developed two famous missionary colleges which sent many priests into the territory of the present United States. From the Zacatecas convent sprang Durango (1563) and Saltillo (1582). As the missionaries moved steadily northward they founded missions at Tampico (1580) and Monterey (1600); at San Francisco by the Rio Conchos (1604); in modern Chihuahua (1697); and at San Juan Bautista by the Rio Salado (1700).

To the various Franciscan convents were attached free schools, where the natives were taught to read and write. Father Juan Perez, who accompanied Columbus on his second voyage and celebrated the first Mass in the New World on the island of Haiti, December 8th, 1493, became the head of a Franciscan monastery which conducted a school for boys on the site of the present city of Santo Domingo.

The twelve Franciscans who arrived at Tlaxcala in 1524 did not find one native who was able to read. Schools were opened at once. Bishop Zumárraga, before his death in 1548, founded six schools for girls in his diocese of Mexico. Six women teachers came to Mexico from Spain in 1530; and six more followed in 1534. In 1554, reading was so common an accomplishment among the natives, that the bishop proposed to have the catechism translated into the Indian tongue. The famous College of Santa Cruz was founded at Tlaltelolco in 1534; and by 1553 Mexico contained three colleges. In 1553 was opened the University of Mexico invested with the same powers as the University of Salamanca, and possessing chairs of Theology, Scripture,

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Canon Law, Civil Law, Arts, Rhetoric, Grammar, and Medicine.[3]

259. **Jesuit Missions in Mexico.— When in 1572, St. Francis Borgia, general of the Jesuits, gave up the Florida missions, he transferred twelve of his missionaries to Mexico.** Jesuits settled in Michoacán (1573), Guadalajara (1574), Oaxaca (1575) and Durango (1589). They entered the territory of modern Sinaloa in 1591, and southwestern Coahuila in 1594. In 1600 there were five Jesuits preaching the faith to the natives along the Sinaloa River; and by 1604 they had baptized some 40,000 of the Yaqui Indians. Jesuit missionaries were laboring among the Mayo Indians in 1613, and in the Sonora Valley about 1638; and by 1645 they had baptized some 300,000 natives of Sinaloa and Sonora.

260. **Development of the Church in Mexico.— For three centuries the Church in Mexico grew steadily; and eventually the entire country became Catholic.** Among the notable occurrences of the period may be mentioned the placing of the City of Mexico under interdict by Archbishop Serna, during his dispute with the Viceroy de Gelves (1620), and the excommunication of the Jesuits by Bishop Palafox of Puebla in 1647. Popular dissatisfaction with the Spanish Government was notably increased by the expulsion of the Jesuits in 1767, and finally led to revolution. The first insurrection, in 1810, was led by the priest, Hidalgo; and the second, in 1813, by the priest, Morelos. A few years later (1821), Iturbide organized the revolutionary forces and succeeded in winning independence for Mexico. The Freemasons

[3] The *Century Dictionary* calls Harvard "the oldest institution of learning in America," and says that "it was founded in 1636."

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soon gained control of the new government and began to pass anti-clerical laws.[4]

261. **New Mexico (1539–1830).— Starting from Culiacan, in 1539, the Franciscan, Marcos de Niza, went as far as the towns of the Zuni Indians of New Mexico.** He was followed a year later by Father Padilla, who accompanied Coronado's expedition into central Kansas (Quivira), and was there martyred. In 1581 the Franciscan, Brother Augustine Rodriguez, went down the Conchos and up the Rio Grande to the mouth of the Puerco, where he was killed by the natives. Oñate (1598) took possession of the whole country from El Paso to Zuni, placed friars in the pueblos of six nations and, near the present city of Santa Fe, established a capital, San Juan, the oldest Spanish settlement in the United States, except St. Augustine. The capital was moved to Santa Fe about 1639, at which date there were fifty friars and 60,000 converts in the ninety pueblos of this region.

The Indian revolt of 1680 swept away all the missions; but they were re-established in 1696, after Vargas had permanently subdued the Indians. Records of various episcopal visitations of the missions made by the bishops of Durango between 1725 and 1845 show that the revived missions did not prosper. In 1800 the Christian Indians had dwindled to less than 1,000. Mexican independence (1821) did not improve religious conditions; and in 1830 the churches of New Mexico were decadent. A revival occurred after the annexation by the United States (1848).

[4] The Inquisition, suppressed in 1820, had during the 250 years of its existence, caused the execution of some fifty persons, a number that is usually much exaggerated.

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262. **Arizona (1684–1828).— The Jesuit Father Kühn (or Kino), the apostle of the region between Sonora and the present Tucson, visited the banks of the Gila several times in the years 1684–1711.** Other missionaries followed him; but their work was suspended by the suppression of the Jesuits in the Spanish dominions (1767). The Franciscans built a church in Tucson in 1776; and established several missions which suffered from Indian raids and were finally closed by the Mexican Government in 1828. It was not until 1859 that a priest again entered Arizona.

263. **California (1597–1833).— Franciscans accompanied Vizcaino on his first expedition to La Paz (1597), and Carmelites were with him on his second expedition to San Diego (1603); but the first permanent mission in California was established at Loreto, in 1697, by the Jesuit, Juan Salvatierra.** He organized the entire mission system which included sixteen different stations at the time of the Jesuit expulsion in 1767. After that, Dominicans carried on the missions of Lower California.

In Upper California, the Franciscans, under Father Junipero Serra, founded their first mission at San Diego in 1770. Sixty years later they had twenty-one prosperous missions with a Catholic population of 30,000. In 1833 the Mexican Government "secularized" (that is to say, confiscated), the mission property and, in 1842, appropriated "The Pious Fund,"[5] an endowment for

[5] The accrued interest of this money was refunded by Mexico in 1902, in conformity with a decision of The Hague Tribunal, and a perpetual annuity of $43,000 is paid each year by the Government of Mexico to the Government of the United States for the use of the Catholic prelates of California.

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mission work. When Upper California was ceded to the United States in 1848, the missions were in ruins.

264. **Texas (1687–1845).— The French missionaries, who accompanied La Salle's expedition, passed a few years in the neighborhood of Matagorda Bay and then returned to Canada (1687).** The Franciscan, Father Mazenet, from Queretaro, came with Alfonso de Leon, the governor of Coahuila, and founded a mission, San Francisco de los Tejas, near Matagorda, in 1689; but it was abandoned three years later.

Queretaro Friars founded the San Juan Bautista mission on the Rio Grande near the Rio Salado about 1700. About 1715, six Franciscans from Queretaro and four from Zacatecas established several missions in the vicinity of the present Nacodoches, between the Trinity and the Red Rivers, only to be driven away by the French of Natchitoches in 1719. Father Margil, the leader of the missionaries, returned in 1721, and rebuilt the missions, including one at San Miguel within twenty miles of Natchitoches.

The San Antonio mission,— founded on the Rio Grande in 1703, and transferred to the San Antonio River in 1718,— became the chief town and the residence of the governor in 1724. San Antonio was visited by the bishop of Guadalajara in 1759, at which date there were perhaps 3,000 Spanish in Texas and about 500 Christian Indians. As frontier posts the missions were of great concern to the Spanish Government, but after France had ceded all the territory west of the Mississippi to Spain, in 1763, the latter lost interest in the missions and they were soon consolidated into one mission at San Antonio in 1785. In 1794 the missions were all secularized by the Spanish Government. The sparse population of the

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region remained Spanish and Catholic, until the coming of Protestant settlers from the United States (1821). Irish Catholic immigrants began to appear a few years later. Texas became a prefecture apostolic in 1840, five years before its annexation to the United States.

265. **Florida (1565–1763).— Missionaries from the Spanish settlements in Cuba and Santo Domingo visited Florida in company with the early explorers, De Leon (1513), De Allyon (1525), De Narvaez (1527), and De Soto (1539).** When Melendez founded St. Augustine in 1565, the Vicar Mendoza established the first permanent mission there. Jesuits, Dominicans, and Franciscans converted thousands of the Indians of Florida during the seventeenth century; but their work was stopped by Governor Moore's invasion from Carolina, in 1704. At the cession of Florida to England in 1763, most of the Spanish inhabitants emigrated and Catholicity practically disappeared.

V. The French Settlements

266. **Canada (1608–1784).— After the foundation of Quebec in 1608, Champlain invited the Franciscans to settle there.** They came in 1615, and were followed by Jesuits (1625) and Sulpicians (1657). Three Rivers was founded in 1634, Tadousac in 1640, and Montreal in 1642. Successful missions were carried on among the Algonquins (Micmacs and Abnakis) of Maine, and also among the Hurons in the Ontario region, until the Iroquois, in 1650, destroyed this latter tribe, killing Fathers Daniel, Brebœuf, and many other Jesuit missionaries. In 1659 Bishop Laval was consecrated, and in 1674, Quebec was made a see with jurisdiction as far south as New Orleans.

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In 1755 the British Government deported from their homes some 10,000 Catholics of Acadia. The treaty of Paris (1763) which ceded Louisiana to the Spanish, gave Canada, and its 70,000 French Catholics, to the British. The "Quebec Act" of 1774 guaranteed to the Catholic Church all its old rights and privileges in Canada, including the whole region west to the Mississippi and south to the Ohio; but persistent attempts were made to force the Canadians into Protestantism. Helped by Irish and Scotch immigration, the Catholics increased rapidly and numbered 130,000 in 1784.

267. **Maine (1604–1789).— In 1604 the first Mass in New England was celebrated on Neutral Island (now Douchet, within the Maine line, at the mouth of the Sainte Croix River) by Father Aubry, a companion of Champlain.** The Jesuit, Father Drouillettes, was sent to the Abnaki Indians on the Kennebec in 1646. The Massachusetts Colony claimed the territory that is now Maine, and regarded the French missionaries as invaders. British soldiers destroyed the Jesuit mission at Mount Desert Island in 1613; and, at Norridgewock in 1724, killed Father Rale, who had converted many of the Abnakis. Left without missionaries, these Indians nevertheless loyally retained the faith until the coming of Cheverus in 1797. About a thousand of them are still Catholics.

268. **New York (1626–1713).— Father Daillon, a Recollect missionary in the Huron country (the present Ontario), went as far as the banks of the Niagara in 1626, and was thus the first priest to visit northern New York.** The Jesuits worked among the Iroquois from 1642 to 1687. Father Bressani was tortured by them in 1642, and Father Jogues was martyred in 1646.

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Fathers Le Moyne, Chaumonot, and Dablon succeeded in establishing a line of Indian missions stretching across the present State of New York, among the Mohawks (at Fonda), the Onondagas (at Syracuse), the Oneidas, the Cayugas and the Senecas. Among the converted Indians were the famous Onondaga chief, Garacontie (+ 1677), and Kateri Tegakwita, "the Lily of the Mohawks" (+ 1680). The rivalries of the French, the English and the Dutch caused the Iroquois missions to decline. Not one remained when the British came in 1713.

269. **The Great Lakes (1641–1763).— Fathers Jogues and Raymbault visited and named Sault Ste. Marie in 1641.** Father Ménard opened a mission among the Ottawas on Lake Superior in 1660 and, a year later, died near the Wisconsin River on his way to the fugitive Hurons, who had fled to that country from the Iroquois. Allouez was at La Pointe in 1664, and at Green Bay in 1670; and André was at Mackinac in 1670. The names of the Jesuit Marquette (1673) and the Franciscan Hennepin (1679) are identified with missionary work along the Mississippi and Illinois Rivers. At Kaskaskia, Vincennes, Peoria, and St. Joseph, missions flourished, especially between 1725 and 1750. When this territory was ceded to England, in 1763, it remained under the ecclesiastical jurisdiction of the bishop of Quebec, and religious freedom was provided for in the treaty.

270. **Louisiana (1700–1787).— Under the bishop of Quebec, missionaries worked in the vicinity of Mobile (1702), and of New Orleans (1717).** When ceded to Spain (1763), the province passed under the ecclesiastical jurisdiction first of Santiago, and then of Havana (1787). Luis Cardenas, the first bishop of New Orleans (1793), reported it to be in a very poor condition spiritually.

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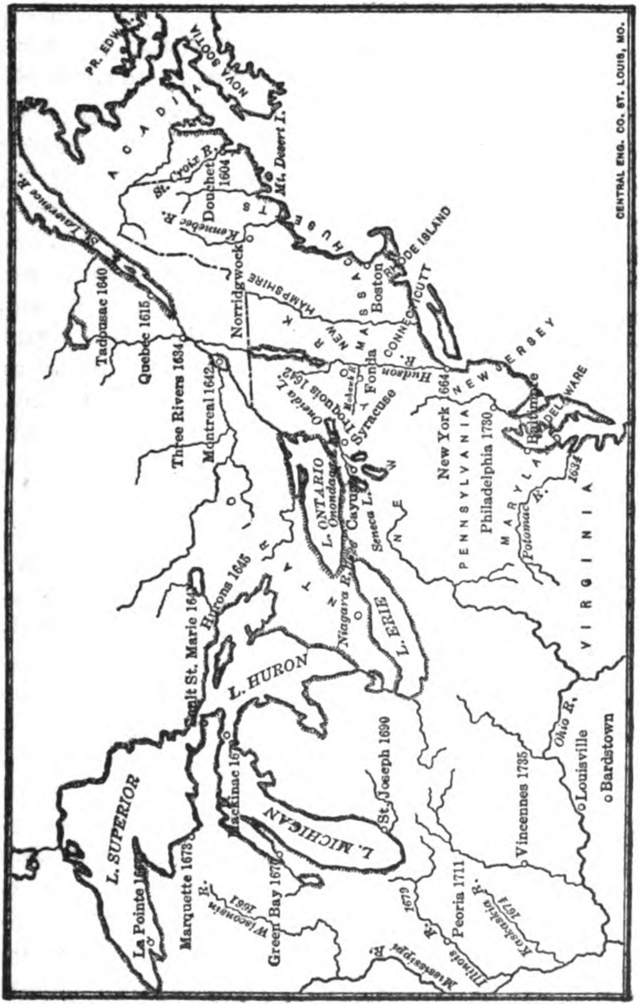

MAP IX. EARLY MISSIONS IN FRENCH AND BRITISH AMERICA

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VI. The British Settlements

271. **General View.— With regard to religious freedom, the English colonies were divided into three different groups, the intolerant, the tolerant, and the variable.** Massachusetts, Connecticut and New Hampshire established the Congregational Church, and Virginia, with the Carolinas, established the Anglican Church; and this group of colonies showed considerable bitterness towards dissenters. Rhode Island, Pennsylvania, and Delaware had no religious establishments, and cultivated a general spirit of tolerance. New York, New Jersey, Maryland, and Georgia, at first tolerant, were later forced by the British Government to discriminate against Catholics. According to the report made by Bishop Challoner, vicar apostolic of London, and superior of the Church in the American Colonies, the total Catholic population of the colonies in 1756 was between 4,000 and 7,000; and there were no Catholic missions outside of Maryland and Pennsylvania.

272. **Maryland (1634–1789).— Maryland, settled by the Catholic, Lord Baltimore, became the home of most of the Catholic immigrants to the Colonies.** The Jesuit Fathers, White and Altham, came with the *Ark* and the *Dove;* and Mass was offered on St. Clement's Island, in the Potomac, March 25, 1634. Religious toleration was the law of this colony, until the rule of the Commonwealth in England, when the commissioners, Clayborne and Bennett, came to Maryland and passed laws against Catholics (1652). After the second fall of the Stuarts (1688), the Puritans in Maryland were displaced and the Church of England was established by law. Mass was prohibited but, by favor of Queen Anne, an

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exception was granted for the private houses of Catholics (1707). The intolerant laws were in force until the Revolution. Bishop Challoner reported twelve Jesuit missionaries in Maryland in 1756.

273. **Pennsylvania (1708–1789).— Pennsylvania was the next largest Catholic settlement after Maryland.** In the year 1700, Catholics began to leave Maryland, for Pennsylvania, where the penal laws, although formally enacted in obedience to the British Government, were not strictly enforced. For this mildness, the Pennsylvania Colony was denounced to the Crown in 1708, and again in 1746. A Catholic parish, founded at Philadelphia in 1730, contained 3,000 people in 1787. Bishop Challoner reported four Jesuit missionaries in Pennsylvania in 1756. When, in 1780, a representative of the Spanish Government was buried in Philadelphia, the members of the Continental Congress assisted at the funeral Mass.

274. **New York (1674–1689).— The Dutch Colony of New Netherlands, although officially Protestant, was disposed to be tolerant toward the few Catholic inhabitants, and the Church began to grow strong on Manhattan Island, after it came under the control of the Duke of York in 1664.** Colonial Governor Thomas Dongan, who was a Catholic, opened a Catholic chapel, and established religious liberty (1682). Upon the accession of William of Orange to the British throne, however, New York obeyed the mother-country and persecuted the Catholics. John Ury, a Protestant clergyman, suspected of being a priest, was hung for "treason" in 1741. The Acadian captives of 1755 endured cruel treatment in New York, and the Catholic inhabitants were harshly dealt with, until the Revolution. After the war brought liberty of worship, they quickly increased in number.

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PERIOD II

FROM THE FRENCH REVOLUTION TO THE ACCESSION OF BENEDICT XV (1789–1914)

NEW GROWTH OF THE CHURCH

CHAPTER XXI

THE PAPACY IN THE NINETEENTH CENTURY

275. **General View.— The French Revolution began, and the several mid-century revolutions completed, the formation of a new political world dominated by the principle of democracy.** There was a general attempt to eliminate, or at least to re-shape, almost everything that had survived from the mediæval world; and the Church came in for its full share of attention from the advocates of progress. Many of these declared Catholicism to be incompatible with the principles of modern society, and predicted that the papacy would soon decay.

Instead of these expectations being fulfilled, there came a startling revelation of the vitality of the Church. The close of the nineteenth century found her with strength renewed, and with a great part of her ancient influence and honor restored. Her dominion has steadily expanded; and from every field of human activity have come new evidences of her enduring hold upon the best minds and wills of the human race. Her prestige with scholar and with statesman is now again, as of old, practically ecumenical; and her luminous, consistent, moral

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system causes her to be generally regarded as the one great hope of the world, not only in religion, but in social ethics also.

276. **The Papacy (1775–1914).— Eight popes occupied the Chair of Peter, during the period under consideration.** Three of them reigned for nearly eighty years of the nineteenth century, namely: Pius VII (1800–1823), the patient victim of Napoleon's persecution; Pius IX (1846–1878), dethroned as sovereign, but triumphant as pontiff; and Leo XIII (1878–1903), who is ranked among the great statesmen of history.

277. **Pius VI (1775–1799).— About the middle of the reign of Pius VI, occurred the French Revolution of 1789, which all but destroyed the Church in France.** Lesser storms had preceded this terrible outbreak. The Austrian Emperor, Joseph II, had oppressed the clergy and violated the rights of the Church to such an extent that, in 1782, the pope went to Vienna in person, in order to remonstrate with him. The same policy of "Josephim" was pursued by other Catholic powers, Spain, Sardinia, Venice, and, notably, the Kingdom of the Two Sicilies. At the Congress of Ems (1786), even the archbishops of Germany displayed opposition to the pope's authority. Pius was obliged to condemn the Synod of Pistoia, in Italy (1786), and to censure the bishop, Scipio Ricci, for repudiating papal supremacy and adopting the doctrines of Jansenius and Quesnel.

The leaders of the French Revolution called upon the clergy to subscribe to a Civil Constitution which put the state above the Church; but Pope Pius threatened to suspend any priest who should subscribe (1791). One result of this action was the French invasion of the Papal States in 1796. Napoleon proclaimed Rome a republic;

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and the pope was carried a prisoner to France, where he died in 1799.

Pius VI permitted the Jesuits, although suppressed, to retain their schools in Prussia; and to keep up their organization in Russia. In 1789, he created the See of Baltimore, the first bishopric in the United States.

278. **Pius VII (1800–1823).— Elected pope in 1800, Pius VII at once appointed Ercole Consalvi secretary of state.**[1] A concordat was arranged by Consalvi and Napoleon, in 1801.[2] In 1804, the pope journeyed to Paris to crown Napoleon emperor, in the church of Notre Dame; but, at the ceremony, Napoleon took the crown and placed it on his own head. The pope's refusal to divorce Jerome Bonaparte, his refusal to promise "hostility against every enemy of France," and his refusal to acquiesce in the state control of Church affairs, demanded by Napoleon, soon aroused the emperor's wrath.

Napoleon determined to transfer the papacy to France. Rome was seized by a French army, under General Miollis, in 1808; and the Holy Father, after having excommunicated his captors, was carried first to Savona, and then to Fontainebleau. Here, in 1813, the emperor succeeded in extorting from the pope the "Concordat of Fontainebleau," by which Pius relinquished the sovereignty of the Papal States and allowed the French Government considerable power in the selection of bishops. Within two months, however, the pope recalled and annulled the concessions that had been thus wrung from

[1] Consalvi then received minor orders and the cardinalate, but never became a priest.

[2] It remained the basis of ecclesiastical organization in France, until the Law of Separation, enacted in 1905.

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him. After the fall of Napoleon, Pius returned to Rome.

Consalvi set about the reorganization of the Papal States (1814), and his concessions to the demands of the Liberals caused him to be regarded as a dangerous radical by the conservative party, at the head of which was Cardinal Pacca. Representing the pope at the Congress of Vienna (1815), Consalvi succeeded in obtaining the restoration of the greater part of the papal territory; but the congress would not settle the general question of ecclesiastical organization in the various countries. Agreements were then entered into between the Holy See and the separate states, Austria and Bavaria (1817), France (1819), Naples, Russia, Prussia, and the Rhine states (1821). The British Government attempted to obtain a certain amount of control over the nomination of bishops; but was successfully opposed by the Irish hierarchy, and by Dr. Milner. The year 1808 witnessed the organization of the Church in the United States, by the raising of Baltimore to metropolitan rank, and the instituting of four new dioceses, New York, Philadelphia, Boston, and Bardstown. In France, thirty new bishops were appointed by the pope (1822).

Revolutionary agitation in Italy resulted in the formation of a secret society called the Carboneria, which was condemned by the Holy See (1821). In Spain, an anti-clerical revolution occurred in 1820, and diplomatic relations with the Holy See were suspended; but the intervention of the French king, Louis XVIII, enabled the Spanish sovereign, Ferdinand VII, to repeal the anti-Catholic laws in 1823.

Pius VII restored the Society of Jesus, at first only in Russia (1801), then in the Two Sicilies (1804), and finally throughout the world (1814).

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279. **Leo XII (1823–1829).**— Leo XII negotiated for a concordat with Holland, and encouraged the movement for the emancipation of Catholics in Great Britain. In France, Spain and Mexico, he supported the opponents of democracy, even when they were not friendly to the Church. His consistent dislike of innovations in the government of the Papal States provoked the hostility of the advocates of reform.

280. **Gregory XVI (1831–1846).**— After the short reign of Pius VIII (1829–1830), the papal throne was occupied by Gregory XVI. Almost at once revolution broke out and, with nearly the whole of his territory in rebellion, the pope appealed for help to Austria. The rebellion was promptly quelled by an Austrian army. Representatives of Austria, France, Prussia, Russia and England, then met in Rome to consider "the reform of the Papal States." Even the conservative Metternich, minister of Austria, now recommended the pope to introduce various changes, including popular elections, and lay administration. Some of these recommendations were accepted; to others the pope declared himself inalterably opposed.

Disturbances involving the rights of the Church were frequent during Gregory's reign. About 1840, an anti-clerical outburst occurred in Portugal. In Spain the religious orders were suppressed (1835), and diplomatic relations between Madrid and Rome were temporarily suspended in 1841. In Poland, the Ruthenian Uniats were forced to join the Russian schism; and more than one hundred priests were exiled to Siberia. The Prussian Government conspired with several of the German bishops to set at naught the instructions of the Holy See upon mixed marriages; and Archbishop von Droste, of

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Cologne, and Archbishop von Dunin, of Gnesen-Posen, were arrested by the police (1836).

Gregory condemned the teaching of Lamennais (1832), and, of Hermes, who had been professor at Bonn (1835). He also issued a condemnation of the propaganda carried on in Italy by the London Bible Society and by the New York Christian Alliance.

During the last years of this pontificate, revolts in the Papal States occurred more than once; but neither the pope, nor his secretary of state, Cardinal Lambruschini, would make the concessions demanded. The Jesuits, regarded as the advisers of Lambruschini, were opposed by Padre Gioberti, of Piedmont, who planned to make the pope president of United Italy.

281. **Pius IX (1846–1878).— When Pius IX became pope, young Italy, led by Mazzini, was clamoring for reform and on the verge of revolution.** Pius began by proclaiming an amnesty for all political prisoners and establishing an advisory council of laymen. Annoyed at his liberal tendencies, the extreme conservatives circulated the report that he was a secret Freemason. Metternich scornfully ridiculed the efforts of "the reforming pope." Influential priests, among whom were Rosmini and Gioberti, promoted the movement to unite Italy into a federation and place it under the pope.

Pius IX was ready to concede a constitution to his subjects; but he refused to declare war against Austria. Popular agitation resulted in the Roman riots of 1848, when Pius was forced to flee to Gaeta, and his prime minister, Count Rossi, was assassinated. French troops restored order and the pope, returning to Rome, began under the guidance of his secretary of state, Cardinal Antonelli, a long struggle with the revolutionary party.

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Victor Emmanuel of Piedmont, and his minister, Cavour, succeeded in uniting various Italian states in a war against Austria, and, with the secret aid of Napoleon III, expelled the Austrians from Italy in 1859. An ex-Jesuit, Passaglia, figured in the attempt to persuade Pius to surrender his sovereign rights; but the pope's consistent answer was "*Non possumus.*" Negotiations having failed, the allied forces seized Rome and made it the "Capital of United Italy" (1871). Ignoring the Law of Guarantees which offered him a yearly income of $650,000, Pius became a voluntary prisoner in the Vatican Palace, where the Italian Government has never attempted to exercise jurisdiction up to the present time.

Among the notable acts of the pontificate of Pius IX were the defining of the dogma of the Immaculate Conception of the Blessed Virgin (1854); the issuing of the Encyclical "Quanta Cura" and the "Syllabus Errorum," against modern errors (1864); and the convoking of the Vatican Council which defined papal infallibility (1870). The publishing of the dogma of papal infallibility created general excitement throughout Europe, and many governments interfered with its promulgation. Austria and Bavaria abrogated their concordats; and Würtemberg and Switzerland bestowed official favors on "The Old Catholics," a schismatical sect, organized in opposition to the dogma. Prussia and Baden assigned to the Old Catholics a share of ecclesiastical property (1874). Some forty German priests joined the schism. Among the most prominent of the Old Catholics were Père Hyacinth and Abbé Michaud in France; Professors Döllinger and Friedrich in Bavaria; Herzog in Switzerland; and Reinkens in Silesia. At present, the

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total number of Old Catholics in Europe is less than 50,000.

Pius IX endured many severe trials. In 1873, Prussia began the persecution of Catholics, known as "The Kulturkampf." Switzerland expelled the papal nuncio in 1874. Russia violated the concordat in 1847 and, after the Polish insurrection of 1863, treated Catholics with cruel injustice, finally suspending diplomatic relations with the Vatican in 1866. Colombia and Mexico passed anti-clerical laws in 1852 and 1861. Austria, in 1874, endeavored to bring the Church under the control of the state. On the other hand, favorable relations were established with Spain in 1851 and 1859; with Portugal in 1852; and with several South American governments between 1852 and 1862.

In 1850, the pope re-established the hierarchy of England, appointing Wiseman archbishop of Westminster. In 1853, he re-established the hierarchy of Holland; and in the United States he erected more than thirty new dioceses.

282. **Leo XIII (1878–1903).— Leo XIII, called "the Pope of Peace," restored to the Holy See much of its old prestige among the nations.** In the very first year of his reign, he was approached by Bismarck, who felt the need of being supported by the Catholic voters in Germany. It was jestingly said that Bismarck, like Henry IV, was forced "to go to Canossa." Diplomatic relations between Germany and the Holy See were resumed in 1884. The pope acted as arbitrator in a dispute over the Caroline Islands between Germany and Spain in 1885; and the German Emperor, William II, visited the Vatican three times (1888, 1893, 1903). Leo maintained

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friendly relations with Austria; and arrived at a good understanding with Switzerland in 1888. The persecution of Catholics in Russia having relaxed, he ventured to present a petition in behalf of the oppressed Ruthenians (1884). The first result of his intervention was unfortunate, and the persecution recommenced; but, in 1894, under Alexander III, there came an improvement and diplomatic relations were renewed. To the Poles, the French, the Spanish and Irish, Leo gave counsel to accept the existing political conditions; and, although his advice was not heartily followed, he obtained in return the good-will of the governments concerned.

The Scottish hierarchy was re-established by Leo in 1878; and hierarchies were organized in Bosnia (1881), British India (1886), and Egypt (1894). Nearly two hundred and fifty episcopal sees were founded in various parts of the world during this pontificate. Among other important acts, may be mentioned, the founding of the Catholic University at Washington (1889), the establishing of the Apostolic Delegation at Washington (1892), and the condemnation of Anglican Orders as invalid (1896). Leo raised John Henry Newman to the cardinalate in 1879, reorganized Catholic teaching on the system of St. Thomas Aquinas (1879), opened the Vatican Archives to historians (1883), and published a famous encyclical on the fundamental principles of society (*Rerum Novarum,* 1891). Partly in the hope of forcing concessions from the Italian Government, he held Italian Catholics strictly to the "Non-Expedit," the decree which prohibits them from voting in the national elections; but no good understanding with the Government was ever reached.

283. **Pius X (1903–1914).—Cardinal Joseph Sarto**

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was elected to succeed Pope Leo XIII. Born in 1835, of a simple peasant family in the province of Treviso, Venice, he became a priest in 1858, a bishop in 1884, and patriarch of Venice in 1893. Among the aims of his administration were the better education and discipline of the clergy, especially in Italy, the study of Sacred Scripture, the reform of church music, the spread of the practice of youthful and frequent communion, and the safeguarding of the faith against modern errors. He also formed commissions to codify the Canon Law (1904), and to restore the text of the Vulgate (1907).

The steadily growing opposition of the French Government to the pope's policy developed first into antagonism and then into persecution. The religious congregations were suppressed and their property confiscated (1903). The condordat was abrogated (1905). By direction of the pope, the French bishops refused to accept the government's plan for the reorganization of parishes and dioceses; and in consequence all church property passed into the hands of the state.

In 1908, Pope Pius X inaugurated a great change at Rome, by reorganizing the various departments charged with the government of the Church. He died August 20, 1914.

284. **The Present Organization of the Church.— As the Church is now organized, its central government is in the hands of His Holiness, the Bishop of Rome, assisted by the Sacred College of Cardinals, who number seventy and are distributed into fourteen Congregations, three Tribunals, three Offices, six Commissions, and three Secretariates.**

The Roman Curia is a term applied to this whole group of departments and includes:

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1°. The following Congregations: Of the Holy Office, Of the Consistory, On the Discipline of the Sacraments, Of the Council, Of Loreto, Of Religious, Of the Propagation of the Faith, Of the Index, Of Sacred Rites, Of Ceremonies, Of Extraordinary Ecclesiastical Affairs, Of Studies, Of Seminaries and Universities, Of St. Peter's.

2°. The following Tribunals: Of the Penitentiary, Of the Rota, Of the Segnatura.

3°. The following Offices: The Apostolic Chancery, The Apostolic Datary, The Apostolic Camera.

4°. The following Commissions: For Biblical Studies, For Codification of Canon Law, For Works of Religion, For Preservation of the Faith in Rome, For Historical Studies, For Administration of the Revenue of the Holy See.

5°. The following Palatine Secretariates: Of State, Of Briefs to Princes, Of Latin Letters.

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CHAPTER XXII

EUROPE

I. General View

285. **Changes.— During the nineteenth century Europe was the scene of numerous struggles for national independence and for constitutional government.** The French Revolution, the founding of the Kingdom of Italy and of the German Empire, the formation of Austria-Hungary, the development of autonomy in Belgium, Norway, Greece and the Balkan States, the efforts at independence of Ireland and Poland — all these events had important religious, as well as political, results. The general tendency of the period was toward abolishing state churches, and making religion depend directly upon its adherents for support. During the process of effecting this change, governments were frequently guilty of great injustice toward the Catholic Church. At present, a common cause of discord between state and church is the matter of education; for Catholics refuse to approve of any system which makes it hard, or impossible, to provide religious training for their children.

286. **Religions of Europe.**— The following is a rough distribution of the inhabitants of Europe, according to religion:

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EUROPE (1910)

Total Population, 430,000,000.

Christians	410,000,000	Catholics	190,000,000
		Orthodox	113,000,000
		Protestants	107,000,000
Mohammedans	9,000,000 [1]		
Jews	10,000,000		
Others	1,000,000		

II. ITALY

287. **Political Unrest.— After the readjustment of European boundaries by the Congress of Vienna (1815), the Italian peninsula was in about the same status as before the Napoleonic invasion.** Austria retained Venice and Lombardy; and nearly all the rest of Italy was divided between Victor Emmanuel I, king of Sardinia, Pope Pius VII, and the Bourbon, Ferdinand I, king of Naples and Sicily. There had been no religious changes, but the dislike of foreign mastery and the longing for liberty now united hundreds of thousands in a secret patriotic league known as the Carboneria. Conspiracies and revolts, followed by imprisonments and executions, recurred frequently. The Carboneria was condemned by the pope in 1821.

About 1840, Mazzini formed the Society of Young Italy, with the definite aim of making all Italy into a free republic. In 1843, men like Gioberti, Rosmini, Cesare Balbo, and Manzoni began to advocate the federation of Italy under the presidency of the pope, but their plans found little favor with Gregory XVI and his sec-

[1] Including four million Russians, three million Turks, and two million natives of the Balkans.

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retary of state, Cardinal Lambruschini. The election of the liberal-minded Pius IX was welcomed with wild enthusiasm by the federal party; but the Catholic movement soon died out. Garibaldi as insurgent leader, Cavour as diplomat, and Victor Emmanuel II, as sovereign, led the masses in another direction. The Jesuits came to be considered as hostile as the Austrians to the cause of national freedom. When the revolution got into full swing, it was thoroughly anti-papal and anti-clerical in character; and its success was bound to be a serious blow to the Church in Italy.

288. **Unification of Italy.— The war between Piedmont and Austria, in 1848, commenced a series of struggles for the unification of Italy.** After Charles Albert, of Piedmont, had failed to expel the Austrians from Italian territory, his son, Victor Emmanuel II, with the help of France, finally drove them out in 1858, and annexed Lombardy. In 1861, the Kingdom of Italy was formed by the incorporation of Piedmont, Modena, Parma, Tuscany, the Romagna, the Marches, Umbria, Naples and Sicily. Venice was added in 1866; and Rome was seized in 1870.

289. **New Italy and the Church.— In the new kingdom, the Catholic religion was officially established; but the greater part of the Church's property was appropriated by the government and the remainder was placed under strict supervision.** The decree, *Non expedit,* issued by Pius IX in 1878, prohibited Catholics from participating in the election of deputies to the national parliament. The accession of Leo XIII, in 1878, occasioned an interchange of courtesies between the new king, Humbert, and the pope; and, in the same year, the government made the concession of allowing the bishops

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to use the papal formula when applying to the government for their allowance. The friendly attitude of the Italian prime minister, Crispi, and the publication of a pamphlet on conciliation by Father Tosti, an intimate friend of the pope's, led some to expect the making of a concordat, in 1878. But it soon became clear that the pope would not even consider the proposal to relinquish his claim to sovereignty over the territory which had been seized; and nothing in the way of reconciliation was attempted.

In 1905, Pius X modified the *Non expedit* and allowed some Catholics to participate in the national elections; and in 1909, over twenty "clerical" deputies were thus elected to the Chamber. In 1907, certain missions in the near East, embarrassed by their connection with the anti-clerical French Government, asked and received the official protectorate of Italy. The same year, however, witnessed a succession of anti-clerical outrages, fomented by Socialists and Freemasons, in different parts of Italy.

Italy is divided into 275 dioceses with 70,000 priests; and the population of 35,000,000 is registered as ninety-seven per cent. Catholic.

III. France

290. **The French Revolution.**— In 1788, Louis XVI convoked the "States-General," that is the National Parliament, composed of three classes or estates,— the nobles, the clergy, and the people at large. France, at that time, possessed a population of 25,000,000, with about 60,000 priests and nearly 40,000 nuns. The clergy, as a body, was largely controlled by the king, who, in making appointments to important ecclesiastical positions, usually

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chose candidates from the ranks of the nobility. Consequently, a close alliance existed between the Church and the upper classes. For many years, religion and monarchy alike had been assailed by powerful writers, such as Villiers, Montesquieu, Fontenelle, Rousseau, and the Encyclopedists — Voltaire, Diderot, D'Alembert, and Condillac. When the revolutionary storm broke, it burst upon government and Church together.

Dissatisfied with their share of power in the assembly of the States-General, the Third Estate, i. e., the people, dissolved the convention and immediatly constituted themselves into a National Assembly, and drafted a new constitution (1789). After having attacked the royal prerogatives, they decreed the confiscation of ecclesiastical property, and imposed upon the clergy an oath which involved the practical denial of the papal supremacy. Pius VI condemned this oath, or "constitution," as it was called. All the priests who refused to become "constitutional" were expelled from the country by the new government.

291. **The Popes and Napoleon.— After the execution of Louis XVI (1793), Robespierre aimed to destroy Christianity and to enthrone the "Religion of Reason."** During the Reign of Terror, priests and nobles were massacred in multitudes. Thousands fled for refuge to England. The Catholic district, known as "La Vendée," on the west coast, offered resistance; and the population was practically exterminated. The armies of the Directory, under command of Napoleon Bonaparte, mastered Italy in 1796; and, later, General Berthier seized Rome and proclaimed the Roman Republic (1799). Pius VI was taken to Southern France, where he died at Valence, in the same year.

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Elected First Consul in 1800, Napoleon set about using the Church as an aid to his plans of government. Pius VII sent his representative, Consalvi, to Paris; and, a concordat, making unusually large concessions to the French Government, was proclaimed in 1802. Napoleon, having secretly prepared a series of "Organic Articles," still further restricting the rights of the Church, published them, as if they were part of the concordat. The pope's protest against this action was disregarded.

Napoleon, as Emperor, being angered by the pope's refusal to annul the marriage of Jerome Bonaparte, with Miss Patterson of Baltimore, and again by his refusal to declare himself an enemy of every nation hostile to France, abolished the papal sovereignty, annexed the Papal States, and carried Pius VII together with many of the cardinals to France in 1808. A year later, Napoleon's marriage with Josephine was annulled by the diocesan court of Paris, without being referred to the pope. At the wedding of the emperor with Maria Louisa, thirteen of the cardinals declined to be present, and were thereafter called papal, or "black" cardinals.

292. **The Monarchy.— Under Louis XVIII (1814-1824), France became a constitutional monarchy.** Catholicism was established as the state religion; and the other churches enjoyed freedom of worship. The government aimed to control the Church; and many bishops and priests of Gallican tendency were in sympathy with this aim. DeBonald, DeMaistre and Chateaubriand however helped to spread true Catholic ideas and to extend Catholic influence.

Charles X (1824-1830), who labored both to promote

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the Catholic religion and to restore the old régime, made laws against sacrilege and prohibited infidel and revolutionary publications. In opposition to his policy were allied the constitutional party and the revolutionists. The revolution of 1830 displaced him and, at the same time, disestablished the Church.

293. **Catholic Progress.— Louis Philippe (1830–1848), with his minister, M. Guizot, withstood as far as possible all demands or concessions, whether made by the Catholics, or by the democratic parties.** His opposition to the French Church helped to strengthen it and to unite it more closely with Rome. Lamennais, Lacordaire and Montalembert having formed a Catholic liberal program, founded the paper, *L'Avenir* (1830), and strove to put the Church in control of the democratic movement. They succeeded in weakening the old Gallican spirit, and in creating much sympathy both for the Holy See and for the new political order. However, Gregory XVI found it impossible to approve their policy entirely; and, in consequence, Lamennais abandoned the Church. His two companions continued to labor zealously for the faith; and, among other successes, helped to secure in 1833 an educational law so favorable to Catholic schools that these multiplied rapidly. Louis Veuillot took charge of *L'Univers* in 1843, and consistently championed the cause of the pope. The Benedictine, Dom Guéranger, the Dominican, Lacordaire, and the Jesuit, Ravignan, attained great popular influence. The Trappists and Carthusians founded new houses. Ozanam's Society of St. Vincent de Paul formed five hundred local conferences before 1848. The Society for the Propagation of the Faith, founded at Lyons in 1822, increased to nearly a million

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members. The Church was so popular an institution that the revolutionary mob of 1848 carried the cross through the streets of Paris.

The elections of 1849 gave new advantages to the Catholics. M. Falloux, a Catholic, became minister of education; and a law favorable to Catholic education was passed in 1850.

294. **Napoleon III.— After the Coup d'État of 1851, Napoleon III was supported by some Catholics, but opposed by others, including Montalembert.** The Catholics were further divided by controversies on the use of the classics in education, and by the old issue of Gallicanism. On the other hand, infidelity was helped by such influences as the publication of Comte's *Positive Philosophy* (1842–1852), its popularization through Taine (1856), Renan's *Life of Jesus* (1862), the Evolutionism of MM. Paul Bert and Georges Clémenceau, the program of non-religious schools advocated by Duruy, minister of education, and the socialistic propaganda conducted by the followers of Karl Marx.

Napoleon III (1852–1871), soon became very hostile to the Church. Religious orders were attacked; the Supreme Council of the Society of St. Vincent de Paul was suppressed (1862); and the Piedmontese were aided in their attempt to seize the territory of the Pope (1860).

295. **Opposition to the Church.— In the early days of the Third Republic (1873), the Catholic Church, opposed by men like Gambetta and Jules Simon, and championed by men of royalist tendencies like Mgr. Dupanloup and Mgr. Pie, gradually became identified with the legitimists (the advocates of royalty).** During the presidency of MacMahon religion prospered. Permission to establish Catholic universities was obtained

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in 1875; and five Catholic "institutes" were founded at Paris, Lille, Angers, Lyons and Toulouse.

When M. Grévy succeeded MacMahon in 1879, the anti-Catholic party gained control; and legislation grew steadily more hostile to Catholicism. In 1879, the clergy were excluded from hospital boards and the boards of public charitable institutions. In 1880, the Jesuits, except those engaged in teaching, were expelled; many civil officials were dismissed for being too Catholic and too royalist; and military chaplaincies were suppressed. In 1881, the hospitals were secularized; and, in 1884, divorce was made legal. The Comte de Mun's attempt to form a Catholic party was frustrated by internal divisions (1885); and Pope Leo's plan to rally Catholics to the support of the existing government was resented and foiled by the Catholic royalists (1892); and as the "Ralliés" were too few to accomplish much alone, the radicals gained ground steadily.

The participation of Catholics in the anti-semitic movement, during the presidency of M. Loubet (1899), was followed by the formation of the anti-Christian *bloc* which consistently opposed everything Catholic. During M. Waldeck-Rousseau's ministry, the Law on Associations, of July, 1901, practically destroyed the religious orders in France. M. Combes, Minister of Worship (1902), suppressed over a hundred congregations and eliminated the Catholic primary schools. The formula used in the nomination of bishops gave the Government a pretext to quarrel with the Holy See; and, other causes of offence having been created, diplomatic relations were suspended in 1904 and the concordat was abolished in 1905. Pius X instructed the French bishops to refuse to accept the conditions imposed by the new law; and, in

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1906, all ecclesiastical property passed into the hands of the state. In most of the dioceses, voluntary associations now provide for the support of the churches and the clergy.

France has 84 bishops and 60,000 priests; and Catholics are reckoned at 38,000,000, in a total population of 39,000,000. There are 600,000 Protestants and 100,000 Jews.

Monaco.— After having been temporarily annexed by the French, Monaco became a principality, under the protection of France, in 1814. Since 1868 Monaco has been a diocese directly dependent on Rome. The bishop has a force of twenty priests; and the population, numbering 20,000, is wholly Catholic.

IV. Spain and Portugal

296. **Ecclesiastical Innovations.— Charles III (1759–1788), imitating Joseph II of Austria, went as far as he dared in making ecclesiastical changes.** The Jesuits were expelled from all the Spanish dominions in 1767.

Charles IV (1788–1808), allowed his minister Godoy to seize church property and to discontinue the close connection of religion and education. The Freemasons gained control of the Inquisition, and used it for their own purposes.

Napoleon's brother, Joseph, did much to hamper the Church during his brief rule (1808).

Ferdinand VII (1814–1833) refused to tolerate any religion except Catholicism. Nevertheless, the Freemason-Liberals were strong enough in his reign to abolish clerical privileges. In 1820, they won control of the government and began to legislate against the Church. In the civil war which followed, victory came to the Catholics

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who became identified with the cause of royalty (1823).

The succession of Ferdinand VII was disputed between his daughter, Isabella, and his brother, Don Carlos, who had the support of the clergy, but lost the throne (1839). A persecution of the Church followed, against which Gregory XVI protested (1842).

297. **Catholic Revival.— The writings of Balmes and Donoso Cortés did much to win popular favor for Catholics.** In 1851, a concordat was arranged with Pius IX; and, in 1863, the national sentiment in favor of the pope brought about the resignation of the anti-clerical prime minister, O'Donnell. Soon afterwards a liberal revolution placed Amadeo, son of Victor Emmanuel, on the Spanish throne (1870).

Under King Ferdinand's grandson, Alphonsus XII (1875–1885) Catholicism was declared to be the state religion. The Carlists resented the attempt of Pope Leo XIII to induce all Catholics to accept the established government (1883). A movement to eliminate religious instruction from the schools was defeated (1894).

From 1901 on, the Liberals made frequent attempts to restrict the rights of religious orders and to legalize the civil marriages of Catholics; but the Liberal policy was repudiated by the people in the elections of 1907.

Spain has 56 bishops and 31,000 priests; and Catholics are reckoned at 19,597,000 in a total population of 19,611,000.

298. **Disturbances in Portugal.— Pombal, the minister of Joseph Emmanuel I (1750–1777) persistently interfered with the Church.** The Jesuits were expelled in 1759; the Inquisition became a government machine; Freemasonry was fostered; and the University of Coimbra grew to be a centre of rationalism.

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Maria Francisca (1777–1816) favored religion and suppressed Freemasonry, as far as possible; but the revolutionary National Assembly forced her son, Dom John, to accept a constitution hostile to the Church (1822). When he died, his brother, Dom Miguel, espoused the Catholic, and his son, Dom Pedro, the Freemason cause. Dom Pedro triumphed in 1834, and encroached so far upon the freedom and the property rights of the Church, that a threat of excommunication was made by Gregory XVI.

299. **Modern Portugal.**— Through the remainder of the nineteenth century, the Church was usually suffering persecution. The religious orders were suppressed by law in 1843; but their existence was officially ignored until recent years, when they were again attacked. The Church possessed no authority in the schools after 1845. The government claimed considerable control of church property, ecclesiastical education, the division of dioceses, and the like; and refused to negotiate a concordat.

In 1910, a revolution dethroned the King, established a republic, and effected the separation of Church and state. The Catholic party, weakened by internal divisions, offered little opposition. The religious orders were subjected to a cruel persecution, against which the pope protested in 1912, without avail.

The total population of 6,000,000, is classified as entirely Catholic, with the exception of about 250,000, and there are 12 bishops with over 4,000 priests.

V. Germany

300. **Reorganization of the Church.**— During the eighteenth century, Austria, the recognized head of the German Confederacy, grew gradually weaker,

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whereas Prussia, the representative of Lutheranism, grew steadily stronger. When Napoleon defeated the allied German forces, sixteen of the smaller states separated from Austria, and formed the Confederation of the Rhine. Thereupon, the Emperor, Francis II, dissolved the Holy Roman Empire (1801).

Napoleon brought about the secularization of the German Church in 1808, leaving but one diocese, Ratisbon, in Bavaria, and nominating for bishop of that diocese, Dalberg, elector of Mainz, a strong Josephist in policy. Many of the old ecclesiastical possessions fell into the hands of secular princes; and, despite the representations of the papal legate, Consalvi, to the Congress of Vienna, (1815), that body refused to restore the Church to its previous position.

Each individual state was thus given the power to regulate religious affairs within its own territory; and negotiations soon began between the different rulers and the Holy See to establish concordats. Bavaria entered into an agreement in 1817, and Münich and Bamberg became archbishoprics in the following year. After long negotiations with the Rhine states of Baden, Würtemberg, Hesse, and Nassau, the pope made Freiburg in Baden, an archdiocese, and placed bishops at Rottenberg, Limburg, and Fulda, in the other states, thus constituting the Province of the Upper Rhine (1821). In the same year, an archdiocese was established at Cologne, in Rhenish Prussia; and one at Gnesen and Posen, to care for that part of Poland retained by Prussia, after the partition of 1795. These five archdioceses make up the present five ecclesiastical provinces of Germany. The Prince-Bishop of Breslau, in Silesian Prussia, who depends directly on the Holy See, has jurisdiction over Berlin.

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After the formation of the modern German Empire (1871), Bismarck attempted to unify the religion of all the twenty-six confederated states, but hopelessly failed. Some provinces are still strongly Catholic, and others Protestant. The dominant political influence of Protestant Prussia, however, puts the Catholics at a considerable general disadvantage. Ecclesiastical affairs are regulated by the individual states. Thus, in Prussia, Bavaria, Würtemberg and Baden, the Church is a privileged corporation, whereas in the Kingdom of Saxony, and in several of the smaller states, Catholics are subjected to legal restrictions and disabilities.

There are 25 bishops and 24,000 priests in Germany; and Catholics number about 24,000,000 in a total population of 65,000,000. In the larger states of the Empire, the distribution of Catholics is as follows:

States	*Total Population*	*Catholics*	*Priests*
Prussia	40,000,000	15,000,000	12,000
Bavaria	7,000,000	5,000,000	7,000
Saxony	5,000,000	250,000	60
Würtemberg	2,500,000	750,000	1,200
Baden	2,000,000	1,250,000	1,500
Hesse	1,250,000	500,000	350
Lorraine (territory)	2,000,000	1,500,000	2,300

The recent history of the Church in each of these states will now be briefly indicated.

301. **Prussia. Frederick the Great (1740–1786).—Frederick claimed the same jurisdiction over Catholicism as over Lutheranism, and interfered with the liberty of the Church, even in Catholic Silesia.** The Code of 1794 denied the right of the bishops to publish papal documents and to obey papal decrees.

Frederick William III (1797–1840), established Prot-

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estant churches and schools, and appointed Protestant officials, in Catholic districts. In 1821 Pius VII agreed to allow the Government certain rights in the nomination of bishops. Trouble arose in the Rhine provinces, (1825), over the civil law requiring the children of every mixed marriage to be trained in the religion of the father. Unsatisfactory negotiations went on (1828–1834) between the Prussian Government and the popes, Leo XII, Pius VIII and Gregory XVI. Archbishop von Spiegel, of Cologne, made a secret agreement to obey the government; but his successor, Clemens Augustus, resisted the government and was arrested (1837). A year later, Archbishop von Dunin, of Gnesen-Posen, was also arrested; and a serious agitation spread among German Catholics.

Frederick William IV (1840–1861) announced the cessation of governmental interference in mixed marriages. The Constitution of 1851 granted more liberty to the Church; and a religious revival took place. Catholic journals were founded and Catholic associations formed, and the Catholic party successfully opposed some unfavorable measures introduced into the parliament at this time.

William I (1861–1888) and Bismarck began a persecution of Catholics. The expulsion of Austria from the German Confederation, after the war of 1866, hurt the prestige of Catholicism; and the formation of the German Empire (1871), under the leadership of Prussia, was a further victory for Protestantism. To consolidate the German Empire, Bismarck set about unifying the new nation in the matter of religion. The Jesuits, Redemptorists, Lazarists and Sisters of the Sacred Heart were abolished. The suppression of the Polish language fol-

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lowed, and this act caused a dispute with Archbishop Ledochowski of Gnesen-Posen (1873). The appointment of Falk as Minister of Worship, and the passing of the "May Laws," in 1873, were direct blows at the Catholic Church. The "Kulturkampf," or "religious war," was carried on by oppressive legislation, many bishops and priests being imprisoned. But the Catholic party, "the Centre," in the Reichstag, led by Windthorst, increased in numbers and fought hard. After the accession of Leo XIII (1878), the government began negotiations with Rome; and diplomatic relations were resumed in 1882. Pope Leo acted as arbiter in the Spanish-German dispute over the Caroline Islands (1885). Some of the expelled religious orders returned in 1887.

William II (1888–) tried to satisfy Catholic demands and to win the aid of the Centre against the Socialists. Cardinal Kopp, who became Prince-Bishop of Breslau, in 1886, greatly promoted the harmonious relations of Church and state during recent years. Bismarck retired in 1890. The Redemptorists were readmitted to the empire in 1894, and the Jesuits in 1904. The Centre is now, in many respects, the strongest party in the Reichstag.

Prussia has nearly 15,000,000 Catholics in a total population of about 40,000,000.[1] The Catholics are few in the centre of the kingdom, being most numerous in the Rhine provinces at the western, and in Prussian Poland at the eastern extremity.

302. **Bavaria.— As a reward for having abandoned Austria, Bavaria was made a kingdom by Napoleon in 1806.** It was at that time pretty thoroughly permeated with Febronianism. Maximilian IV (1799–1825), and his

[1] The "Old Catholics" number about 30,000.

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minister, Montgelas, favored Protestants, secularized church property, destroyed four hundred monasteries and expelled the Franciscans, Capuchins and Carmelites. The government passed laws regulating mixed marriages (1809), and restricting the liberty of the bishops. At Ingolstadt and Würzburg, the universities were put under Protestant control. A similar policy was applied to the Tyrol, where priests and bishops were arrested. The Tyrolese sided with the Austrian Emperor, Francis II, and, under the leadership of Hofer, Speckbacher and the Capuchin, Haspinger, fought bravely against Napoleon in 1809, but were defeated. After Montgelas was dismissed, Maximilian signed a concordat (1818), against which the Protestants protested; but it did not bring great relief to the Catholics.

Louis I (1825–1848), at first friendly to the Church, helped to make Münich the home of Catholic scholars, like Görres, Möhler, Klee, Philipps and Döllinger. In later years, he became hostile to the Church through the influence of the notorious actress, Lola Montez.

Maximilian II (1848–1864), made some concessions to the Catholics. But he insisted that their leader, Archbishop Reisach of Münich, should be named a cardinal and transferred to Rome (1855).

Under Louis II (1864–1886), the Liberal party interfered with the Catholics who finally organized a party and defeated the Hohenlohe bill aimed against religious instruction in the primary schools. The Catholic party soon obtained a majority in the Chamber (1869). The Minister von Lutz sympathized with the Prussians and favored the Old Catholics. Laws were passed against the Jesuits and other orders (1872). The Bavarian Catholics continued to grow more powerful politically;

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under the regency of Luitpold (1886–1913); and they forced the ministry to allow the return of the Redemptorists in 1889. The Catholic Church is now on the same legal footing as the Protestant.

Bavaria contains about 5,000,000 Catholics and 2,000,000 Protestants in a total population of 7,000,000.

303. **Saxony.— Saxony became a kingdom in 1806, being at that time, as at present, a vicariate apostolic, with a vicar resident at Dresden.** The status of the Church has been almost the same in Saxony as in Prussia, but with some petty restrictions added. The Jesuits are excluded from the kingdom, and their students are under certain legal disabilities. It is reported that, in the first decade of the twentieth century, some ten thousand Catholics became Protestants.

The population includes about 4,500,000 Lutherans, and less than 250,000 Catholics. The Catholic portion of the population is mostly made up of immigrants.[8]

304. **Würtemberg.— Würtemberg, a duchy since 1495, was made a kingdom by Napoleon in 1806; and, at the same time, received territory which added many Catholics to its population.** A "Church Council" was formed in 1816, to protect the state officially against possible Catholic encroachments. The Protestant religion was established by law. The Diet refused to recognize the concordat with the Holy See, entered into by the king, in 1857; but laws were enacted to cover practically the same ground, and relations have been fairly harmonious.

[8] The ruling house is Catholic and the present King is Frederick Augustus III (1904–). His brother, Prince Maximilian, became a priest in 1896, and later was appointed professor of canon law at the University of Fribourg in Switzerland.

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There are some 700,000 Catholics, and more than twice as many Protestants in the duchy, the total population numbering 2,500,000.

305. **Baden.— When Baden became a grand duchy in 1806, about two-thirds of its population were Catholics; but Liberalism was strong in the political field, and many of the clergy had a tendency toward Josephism.** Laws were passed in 1807, restricting the rights of the Church. Dalberg, Prince-Bishop of Ratisbon, put von Wessenberg, a noted Josephist, in charge of Baden, and, in 1815, nominated him coadjutor. The Baden seminarians were obliged to study at Freiburg University, which had been filled with Protestant professors. Pius VIII (1830) and Gregory XVII (1833) protested against the unfriendly acts of the government; but the Catholic bishops gained little, until Herman von Vicari became Archbishop of Freiburg in 1842. For twenty-five years he strenuously defended the Church against secular interferences. Baden entered the German Empire, under the control of a Liberal majority, which has maintained itself ever since.

The Catholics number 1,200,000 and Protestants 800,000 in a total population of over 2,000,000. There are about 8,000 Old Catholics.

306. **Hesse.— Hesse became a grand duchy in 1806.** By the decision of the Congress of Vienna, Hesse was left in possession of considerable Catholic territory on the left bank of the Rhine; and thus was led to enter into negotiations with the Holy See for the organization of the Church in those districts. Mainz and Fulda were made dioceses, when Pius VII established the Province of the Upper Rhine in 1821. The general policy of the government in Hesse was more friendly than in Baden;

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yet, in 1830, the Seminary of Mainz was closed and the seminarians were obliged to attend the Protestant University of Giessen. In 1850, von Ketteler became Archbishop of Mainz and, aided by Canon Lenning, ably defended church rights for thirty years against the encroachments of the Government and the Liberal Party.

Hesse has nearly 40,000 Catholics in a total population of 1,300,000.

VI. Switzerland and Luxemburg

307. **Switzerland before 1848.— In 1797, seven of the thirteen Swiss cantons were Catholic.** The Constitution of 1798, imposed on the country by the French, was rejected in 1815, and the old constitution restored; but the cantons, twenty-two in number, were reorganized without sufficient regard to religious differences. After 1830, there came a strong Liberal, anti-Catholic movement; and six cantons formulated Articles of Conference, plainly aimed against the influence of the pope. These articles were condemned by Gregory XVI (1835).

The educational system, developed by able men like Pestalozzi, was used against the Church. The Diet (or National Congress), having failed to protect religious interests, the Catholics organized "the Sonderbund," consisting of Lucerne, Uri, Schwyz, Unterwälden, Zug, Fribourg and Valais; but it was suppressed by force of arms (1847).

The constitution of modern Switzerland in 1848 guaranteed religious freedom throughout all the cantons. This gave many advantages to Catholics who now emigrated in large numbers into Protestant territory, erecting churches, organizing societies, and founding newspapers.

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Isolated instances of religious persecution by the Liberal Party occurred during the next twenty years. After 1870 considerable trouble arose in consequence of governmental opposition to the definition of Papal Infallibility. The Old Catholic party was favored, Herzog in Berne and Père Hyacinthe in Geneva receiving important posts. The Constitution of 1874 imposed serious disadvantages upon Catholics; and relations between the government and Pius IX became strained.

In 1883, Leo XIII began the approach to a better understanding. Most of the churches transferred to the Old Catholics have been returned. In 1895 a Catholic, Dr. Zemp, was President of the Swiss Confederation. The Catholic democratic movement, organized nearly thirty years ago, and directed by Cardinal Mermillod and M. Decurtins, has prospered greatly. The University of Fribourg, inaugurated in 1886, is a home of Catholic scholarship. Since 1903, a Catholic congress has convened annually. Catholics have a majority in thirteen of the twenty-five cantons; and the federal government guarantees freedom in all.

There are five bishops and 3,000 priests in Switzerland; and Catholics number 1,500,000 in a total population of almost 4,000,000.

308. **Luxemburg.**— In the Grand Duchy of Luxemburg, now an independent state, the Church is flourishing and active. Luxemburg has one bishop and over five hundred priests and the Catholics number 250,000 in a total population of 260,000.

VII. The Netherlands

309. **Holland.— The Calvinist provinces in the Northern Spanish Netherlands were recognized as an**

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independent republic in 1648. Persecution of the Catholics prevailed until 1775, when Liberalism began to replace orthodox Protestantism. The Constitution of 1798 disestablished Calvinism as the state religion and instituted freedom of worship.

Under William I, who became king in 1815, laws were made against the Catholics. Negotiations for a concordat with the Holy See went on from 1818 until the Revolution of 1830. William II (1840–1849) at first favored, and then opposed, the Church. The Constitution of 1848 was favorable to Catholics, who were both numerous and resolute.

Pius IX re-established the hierarchy in 1853, despite hostile agitation by Calvinists and Jansenists. The alliance of the Old Catholics with the Liberals, dating from 1848, was dissolved by disputes over religious education. Catholics and Conservatives joined forces, and in 1889 secured state assistance for denominational schools.

Religious orders and Catholic schools flourish in Holland; and there is a strong Catholic representation of deputies and senators. Catholics and Protestants formed an alliance against Liberals and Socialists, and secured a great victory in the elections of 1909.

The Catholics have five bishops and 3,800 priests and number 2,000,000 in a total population of 6,000,000. There are some 9,000 Jansenists with one archbishop and two bishops.

310. **Belgium.— After 1713, the Spanish Netherlands were governed by Austria, although enjoying an independent constitution of their own.** The Austrian Emperor, Joseph II, aroused popular opposition in 1778, by introducing religious reforms and abrogating Catholic privileges. The Revolution of 1789 gave France posses-

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sion of Belgium; and the Directory passed laws against the Church (1795). Under Napoleon's government, a somewhat better arrangement was made, to which Pius VII agreed (1802); but the Congress of Vienna (1815) assigned Belgium to William I, thus making it practically subject to Protestant Holland, a smaller nation.

Catholic opposition to William's policy of oppression forced him to make a concordat with the Holy See in 1827. Catholics and Liberals allied forces in 1828 and finally achieved Belgian independence (1839). The Liberals founded the University of Brussels in 1834, and the Catholics founded Louvain in 1835. The school system, established in 1842, was accepted by both Catholics and Liberals. Since 1846, there has been consistent political disagreement between the two parties; and each has been in power three times.

M. Frère-Orban, supported by the Freemasons, led an anti-Catholic campaign (1857–1870). The Catholic forces were guided by Cardinal Dechamps of Mechlin, and by Catholic deputies, like Malon and Woeste. In 1880, the educational dispute grew so violent that the Belgian ambassador at the Vatican was recalled; but the Catholics won the elections of 1884 and have retained the power ever since, even when Liberals and Socialists were allied, as in 1906. The industrial troubles of 1886 led to the forming of Catholic labor organizations, and to the passing of social legislation in the last twenty years which has been a great honor to the country. The University of Louvain, controlled by the Catholic hierarchy, and the Catholic system of secondary schools have been remarkably successful institutions. The Church is independent of the state; but the government sends a representative to the Vatican.

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In 1910 Belgium had six bishops and 8,000 priests; and of the population of 8,000,000 the great majority were Catholics.

VIII. Scandinavia

311. **Denmark.**— **In the sixteenth century, Lutheranism became the state religion of Denmark and the practice of the Catholic religion was made illegal.** In 1841, the country contained less than one thousand Catholics. Freedom of worship was granted in 1849. After that date there were many conversions. A vicar apostolic was appointed in 1892. The Catholics conduct their own primary schools. The Church is supported partly by the Society for the Propagation of the Faith.

Denmark has seventy-five priests and the Catholics number less than 20,000 in a total population of almost 3,000,000.

312. **Norway.**— **Norway separated from Denmark in 1814, and established partial freedom of worship in 1845, although Lutheranism remained the state religion.** A prefect apostolic was appointed in 1869. Most of the legal disabilities of Catholics were removed in 1894.

In 1892, a bishop was consecrated; and his priests number about twenty-five. The Catholics are about 3,000 in a total population of over 2,000,000.

313. **Sweden.**— **In Sweden, after 1591, only Protestant worship was allowed; and banishment was the penalty of renouncing the state religion.** Freedom of worship was granted to foreign residents in 1780. A law passed in 1873 permits persons over eighteen years of age to abandon Lutheranism; but only after having notified their pastors. No religious communities are permitted, except nursing sisters.

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A vicar apostolic, who resides at Stockholm, has twenty priests, and there are about 4,000 Catholics in a total population of 5,500,000.

IX. Austria-Hungary

314. **General View.— The Austro-Hungarian Monarchy comprises the Empire of Austria, the Kingdom of Hungary, and the territories of Bosnia and Herzegovina.**[4] The two states have their own independent constitutions and parliaments; but they are bound together by a constitutional union and are ruled by the same sovereign. Each year, alternately at Vienna and Budapest, delegates from the two states assemble to transact the common business of the Dual Monarchy.

In all Austria-Hungary there are some 50 Catholic bishops and 30,000 priests. Catholics number about 34,000,000 in a total population of over 50,000,00.

315. **Austria.— The Emperor, Francis II (1792–1835), continuing his predecessor's policy of Josephism, nominated court favorites as bishops, and prevented free communication with the Holy See.** Under Ferdinand I (1835–1848), the people showed a growing opposition to imperial interference with religion. The bishops defied the civil law which required priests to assist at the mixed marriages of parties refusing to promise Catholic training for their children. In 1840, this question was referred to Rome; and Gregory XVI allowed "negative assistance," that is, the presence of the priest as mere witness, all religious ceremony being omitted. In 1848, Ferdinand abdicated in favor of his son, Francis Joseph

[4] The population of Bosnia-Herzegovina is about two million,— mainly Slavonian,— including nearly 1,000,000 Orthodox Greeks, over 500,000 Mohammedans, and less than 500,000 Catholics.

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I (1848–), who extended the freedom of the Church. In 1855, a concordat with the Holy See practically destroyed Josephism, guaranteeing the rights of the Church in accord with Canon Law. Cardinal Rauscher was at the head of the Catholic movement that obtained this concession.

When Austria became a constitutional monarchy, an Edict of Toleration was passed in favor of non-Catholics (1861). The government negotiated with the Holy See to revoke the concordat (1863–1867); made laws seriously restricting the rights of the Church; and required civil marriage in all cases (1868). In consequence of the definition of Papal Infallibility, Austria finally abrogated the concordat; and the Liberals passed laws further hampering the Church (1874). In 1879, under Lueger, the Catholics organized politically and won some advantages; and, in 1905, Catholic action prevented divorce from being legalized. The "Los-von-Rom" movement, a Protestant campaign begun in Bohemia in 1897, had some success for a few years; but, after 1903, it lost its first importance. It was largely inspired by the wish to draw some provinces away from Austria, and into the German Empire.

The Austrian provinces (excluding Hungary, with Croatia and Slavonia) contain about 30,000,000 people. This number includes about 10,000,000 Germans, 6,000,000 Czechs, 5,000,000 Poles, 4,000,000 Ruthenians, 1,000,000 Slovenes, and 1,000,000 Serbs. Of these, 20,000,000 are Catholics of the Latin Rite, and 3,000,000 are Uniats. Orthodox Christians, Protestants, Jews and some 10,000 Old Catholics aggregate about 7,000,000. There are seven ecclesiastical provinces of the Latin Rite, namely, Goerz, Lemberg, Olmütz, Prague, Salzburg,

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Vienna, and Zara. At Lemberg there are two provinces, one of them Armenian, and one Uniat (Greek Catholic).

316. **Hungary.— When the Austrian Emperor, Joseph II (1780–1790), introduced his religious reforms into Hungary, then practically an Austrian province, he was resisted by the Hungarians, who demanded a national assembly.** In 1790, the objectionable legislation of the preceding ten years was revoked. In 1848, the Catholic clergy aided Kossuth in his unsuccessful attempt to achieve Hungarian independence. Later, the Austrian concordat with the Holy See was extended to Hungary, despite the resistance of Cardinal Scitovsky and other bishops (1855). The struggle for national and ecclesiastical freedom continued for years (1848–1866). New laws (1868–1879) forbade priests to baptize sons born to non-Catholic fathers and Catholic mothers; but the prohibition was ignored both by the clergy and by the courts. A law of 1894 prescribed civil marriage in all cases. Another law (1899) placed heavy penalties on the use of churches for political purposes. At present, the authority of the bishops is unduly limited by the state.

In the population of 20,000,000, there are 9,000,000 Magyars, 3,000,000 Rumanians, 2,000,000 Germans, 2,000,000 Slovaks, 2,000,000 Croatians, 1,000,000 Serbs, 500,000 Ruthenians. Hungary has four ecclesiastical provinces of the Latin Rite: Esztergom, Kalocsa and Bacs, Eger, and Agram; and one Greek Catholic province, Fogaras.

Divided according to religion, Catholics of the Latin Rite number 10,000,000; Greek Uniats, 2,000,000; Protestants, 4,000,000; the Orthodox, 3,000,000; and Jews about 1,000,000.

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X. Russia and Poland

317. **Hostility to Rome.— From the time of the Council of Florence (1438), the popes frequently but without success attempted to reconcile Russia with the Holy See.** Active persecution of Catholics, begun under Peter the Great (1682–1725), was continued through the eighteenth century.

Catherine II (1762–1796), after the partition of Poland, tried to establish a national Polish Church, and to effect a schism. Jesuits, who took refuge in Russia, upon the dissolution of the society, won the favor of the Czar, Paul I; and he persuaded Pope Pius VII to re-establish the order in Russia (1801).

Alexander I (1801–1825) renewed diplomatic relations with the Holy See. The diocese of "White Russia" was erected, and Bohusz became bishop; but the government tried to use this prelate as an instrument to separate the Catholics from the pope. An agitation, occasioned by the conversion of Prince Alexander Galitzin, resulted in the expulsion of the Jesuits from Russian territory (1820).

318. **Modern Russia.— The Polish insurrections of 1830 and 1863 intensified the opposition to Catholics.** Priests were executed and bishops imprisoned; and, in 1864, all religious orders were suppressed. Pius IX protested, and finally diplomatic relations were broken off.

Alexander III (1881–1894) sent a representative to the Vatican and entered into a concordat which was, however, nullified by means of new laws.

Nicholas II (1894–) continued the same policy until political troubles and the disastrous Japanese War occasioned an edict of religious toleration in

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1905. Within two years, there were 500,000 conversions to Catholicism, including 300,000 Uniats who had been previously compelled to profess the Orthodox religion. The vigor of the Catholic revival aroused new opposition; and laws were enacted against Catholic schools and the liberty of the clergy. In 1911 occurred a notable renewal of hostility to the Church.

Russia proper has at present one Catholic archdiocese (Mohilev), with 6 suffragan sees and some 2,000 priests. The Catholics number about 5,000,000, and the rest of the population, of 175,000,000, are adherents of the Russian Orthodox Church.

319. **Poland.**—After the influence of Catherine II of Russia had placed Stanislaus Augustus on the throne of Poland (1764), Protestants and Greek schismatics were for the first time admitted to religious equality with Catholics. The partitions of Poland (1772, 1793, 1795) gave the purely Polish territories (Galicia and Warsaw) to Austria and Prussia. The redistribution made by the Congress of Vienna (1815) left Galicia with Austria; and gave one part of Warsaw (Posen) to Prussia, and another part of it ("Congress Poland") to Russia. At present, there are, perhaps, 5,000,000 Poles under Austrian rule; 4,000,000 under Prussian rule; and about 13,000,000 under Russian rule. In all three districts, the Poles have been harshly treated. The Russian Government especially has tried to destroy both the Polish language and the Polish attachment to the Catholic religion. Uniats under Russian rule have been driven into schism. Over a thousand Uniat priests, under pressure, deserted the Uniat for the Orthodox Church in 1839. In 1875 the Uniat Diocese of Kholm was forced into the schismatical Church. Church property has been

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confiscated and the liberty of the clergy curtailed. The various insurrections have only made persecution sterner. After the revolt of 1830, Gregory XVI counseled the Poles to submit to the Russian Government; but he was not heeded. Since the proclamation of religious toleration, in 1905, the condition of the Church has been better than before.

Russian Poland has one archdiocese, Warsaw, with six suffragan sees. There are nearly 2,500 priests; and the Catholics number about 8,000,000, in a total population of 13,000,000.

XI. The Balkans

320. **General View.— With the exception of Montenegro and some Adriatic towns, the Balkan Peninsula was a Turkish possession from the fifteenth to the nineteenth century.** The subject races, however, retained much of their national spirit and their religious traditions; and, when they obtained independence, they restored the Orthodox religion.

321. **European Turkey and Albania.— Before the war of 1912, European Turkey contained nearly 200,000 Catholics, with six bishops and 400 priests.** The Treaty of London, in 1913, distributed among the different Balkan nations most of the territory which had perviously been Turkish. Of the Catholics in this territory, perhaps 100,000 came under the rule of the new Kingdom of Albania, which contains a population of 1,000,000; and about 50,000 came under the rule of Servia, Bulgaria and Rumania.

About 50,000 Catholics still remain under Turkish rule, in the vicariate apostolic of Constantinople.

322. **Montenegro.— Montenegro entered into a con-**

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cordat with the Holy See in 1886, and established freedom of worship. The Catholics, who have one bishop and twenty-four priests, number about 12,000 in a total population of nearly 300,000. Most of the inhabitants belong to the Orthodox Church, which is established by law.

323. **Greece.**— Greek independence was effected in 1820, and since then the Catholic Church has enjoyed freedom of worship, although the Orthodox Church is established by law. In 1875, Pius IX erected the archdiocese of Athens.

There are now nine bishops and 150 priests. The Catholics number 40,000 in a total population of 5,000,000, half of whom belong to the Orthodox Church.

324. **Servia.**— The Orthodox Church in Servia was under the Greek Patriarch of Constantinople and was ruled usually by Greek bishops after 1766. A concordat with the Patriarch of Constantinople gave a measure of freedom in 1832; and full ecclesiastical independence came with political autonomy, in 1878. The majority of the population of 4,500,000 are members of the Orthodox Church which is established by law.

Before the war of 1912 Catholics numbered about 10,000 and had two priests. The newly acquired territory includes Uskub, which contains nearly 20,000 Catholics and 20 priests.

325. **Rumania.**— With the exception of a few Franciscan missions, the Church here was practically destroyed during the Turkish rule. Rumania obtained a certain degree of political autonomy in 1858, and complete independence in 1878. In 1885, the Patriarch of Constantinople recognized the independence of the Orthodox Church established by Rumania. Owing chiefly to im-

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migration from Austria, it was found necessary to erect a Catholic archdiocese at Bucharest in 1883.

Catholics number some 160,000, with 130 priests and two bishops. The Orthodox are about 6,000,000, in a total population of 7,500,000.

326. **Bulgaria.— Bulgaria was subject to Turkey, politically, and to the Patriarch of Constantinople, ecclesiastically, until the middle of the nineteenth century.** The movement for independence caused a demand for a native hierarchy; and resistance to Constantinople developed first a schism, and then (1870) an independent national church which was established by law. Its members live side by side with the subjects of the Orthodox Church of Constantinople, but do not hold communion with them. During the pontificate of Pius IX, there was a strong agitation for union with the Church of Rome, but despite the efforts of the pope, it came to naught. In 1866, the Catholic prince, Ferdinand of Saxe-Coburg, was invited to occupy the throne of Bulgaria; and for the sake of promoting friendship with Russia and Turkey, he made his son, Boris, a member of the Orthodox Church.

In a total population of some 5,000,000, Bulgaria contains about 4,000,000 Orthodox, 1,000,000 Mohammedans, and 50,000 Catholics, with one bishop and over 100 priests.

XII. Great Britain

327. **England.— Various causes diminished hostility to Catholics in England, during the latter part of the eighteenth century.** The spread of free-thought, which weakened religion, also lessened prejudices connected with religion; leaders like Edmund Burke, who loved lib-

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erty, favored tolerance in every form; the revolutions, in America and in France, caused the Government to seek the support of its Catholic subjects, and finally, thousands of French priests, who took refuge in England during the Reign of Terror, displayed remarkable character, and established new respect for the Church. The Catholics, headed by the Duke of Norfolk, presented an address of loyalty to King George III, in 1778; and, in the same year, the Relief Act provided a new form for the Oath of Allegiance, removing the part that had been offensive to Catholics. This caused an outbreak of bigotry on the part of Wesley and his followers, and, in 1779, occurred the anti-Catholic "Lord Gordon Riots"; but still further concessions were made to Catholics by the Relief Act of 1791.

The Catholic Committee formed of laymen, in 1783, was disposed to accept compromises and to become over-independent of the Church authorities; and the same tendency was visible in a later Catholic organization, the Select Board of 1788. A plan to win concessions by giving the Crown the right to veto the appointment of bishops, was resisted by Bishop Milner and by the Irish hierarchy; and Rome finally rejected it. As Milner had predicted, Emancipation came in 1829, without the cost of any such concession.

About this time, state interference caused much disturbance in the Anglican Church; and the Oxford Movement (1833), led by Newman, Keble, Pusey, and Hurrell Froude, advocated a return to Apostolic Christianity. William George Ward, Newman, Manning, and many other noted persons entered the Catholic Church about 1845. In 1850, Pius IX re-established the English hierarchy, naming Wiseman first archbishop of West-

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minster. Wiseman was succeeded, at his death in 1865, by one of the Oxford converts, Henry Edward Manning, who became a distinguished champion of the rights of labor in the closing years of the century.

In 1847, the Catholics, together with the Wesleyans and the Jews, began to receive a share in the state subsidy granted to schools. Agitation by the combined forces of Catholics and Anglicans produced the Education Act of 1902, which increased the aid given to religious schools. At present the state maintains all necessary elementary schools for which buildings are provided by the parents. The local authorities regulate the secular instruction and the appointment of teachers; and the parents, or the pastor representing them, can make provision for religious instruction.

Catholics, at present, suffer few legal disabilities in England, although it is still impossible for a priest to become a member of Parliament, or for any one who is not a Protestant to ascend the throne. The Catholic Truth Society carries on an active propaganda by means of books, pamphlets and lectures; and conversions to the Church are numerous.

England contains 16 bishops, 3,500 priests, and nearly 2,000,000 Catholics, in a total population of 36,000,000.

328. **Ireland.— After the middle of the eighteenth century, the penal laws against Catholics were less strictly enforced.** Step by step, Catholics obtained the right to hold land (1771), to use a revised form of the Oath of Allegiance (1778), to open schools with the consent of the local Protestant bishop (1782), and to be admitted to the bar and to public offices, excepting membership in Parliament and certain specified high positions

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(1793). The independent Irish Parliament lasted from 1782 to 1800, without effecting much; nor did the United Parliament of Great Britain and Ireland, in 1801, give Catholics the freedom they had anticipated. Henry Grattan led a movement to obtain Catholic Emancipation in return for a recognition of the government's right to veto the appointment of bishops; but the plan was denounced by the Irish hierarchy and by the English bishop, Dr. Milner (1815).

Emancipation was granted freely, when the election of Daniel O'Connell to Parliament forced the Government to yield in 1829. In 1838, Catholics were exempted from the payment of tithes for Protestant churches. In 1869, Gladstone undertook the further relief of Catholics. With their help, he succeeded in disestablishing the Episcopalian Church in Ireland; and laws were passed favorable to Catholic schools.

The educational system of 1831, although it professed to be impartial, excluded religion from the public schools. Catholics, who formed five-sixths of the population, had a representation of two-sevenths on the board. This was assailed as unfair by Archbishop MacHale of Tuam (1838) and by Cardinal Cullen, Archbishop of Dublin (1852). The Act of 1860 gave Catholics a representation of one-half on the local school boards; and in 1879 other concessions were granted. At present, conditions in the elementary schools are fairly satisfactory to Catholics.

In 1793, Trinity College began to admit Catholic students to its halls, although not on an equal footing with Protestants. Sir Robert Peel established the Queen's Colleges of Galway, Cork and Belfast in 1845, but the Irish bishops condemned them as unsafe for

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Catholics (1850). A Catholic university, with Dr. Newman as rector, founded at Dublin in 1854, did not flourish. It was handed over to the Jesuits in 1882, and the buildings now belong to Dublin University. Catholic opportunities for taking academic degrees were improved in 1908, when the government founded the National University which includes Maynooth College among its affiliated institutions. In 1908 there were 8,538 national board schools; and of the 3,057 "managers" of these schools, 1,307 were Catholic priests. Catholics are still excluded by law from the office of lord-lieutenant, and excluded in fact from the higher civil and military positions. The clergy are under certain disabilities, not being eligible for election to Parliament, or membership in county councils. Between 1845 and 1851, death and emigration, due to terrible famines, lessened the population of Ireland by millions, nine-tenths of the immigrants going to America.

At present the country contains some 4,000,000, of whom nearly three quarters are Catholics. There are four archbishops, 23 bishops and 1,000 parishes; with about 3,000 secular, and almost 700 religious priests.

329. **Scotland.— After the ruin of the Stuarts at the Battle of Culloden (1746), Catholics, who had been identified with the lost cause, were cruelly persecuted.** As a result, many emigrated to Canada; and, in 1775, not more than 25,000 Catholics were left in Scotland. Bishop Hay was unsuccessful in his attempt to have the benefits of the English Relief Act of 1778 extended to Scotland; but a Scottish Relief Act was passed in 1793. After Catholic Emancipation (1829), the Church grew rapidly. Great work was done in Glasgow by Bishop Scott (1805–1845); and in the Eastern District by Bishop James Gil-

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lis (1835–1864). The Education Act of 1897 placed the Catholic schools on a satisfactory basis; and the Government grant pays about three quarters of the cost of maintenance.

Irish immigration has increased the percentage of Catholics who now number about 500,000, in a total population of nearly 5,000,000. The hierarchy was re-established by Leo XIII in 1878; and there are at present, six bishops, with about 600 priests.

330. **Gibraltar.— When occupied by the British (1704), Gibraltar lost most of its Spanish population, but received many new Italian and Maltese settlers.** It was separated from the see of Cadiz and made into a vicariate apostolic in 1806, and since 1840 the vicar has always been a titular bishop.

The vicariate contains about sixteen priests; and Catholics number 1,500 in a total population of 25,000.

331. **Malta.— Some years after the temporary occupation of Malta by Napoleon (1798–1799), a British protectorate was established (1814).** This was done at the request of the Maltese, who stipulated that their religion should not be disturbed. Since that time the bishops have always been natives. A see was erected on the island of Gozo in 1864.

Malta (including Gozo) has now two bishops and about 1,000 priests. The population of 200,000 is entirely Catholic.

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CHAPTER XXIII

OCEANIA, ASIA AND AFRICA

I. Oceania

332. **Australia.— The Commonwealth of Australia, constituted in 1900, embraces the six original states of New South Wales, Victoria, Queensland, South Australia, Western Australia and Tasmania.** The population of 5,000,000 is almost entirely derived from the British Isles, not more than 100,000 aborigines now remaining. The large Irish immigration caused the Church to grow rapidly, so that the three hundred Australian Catholics at the beginning of the nineteenth century had become more than a million at its close. After the enactment of Catholic Emancipation in England (1829), religious toleration was the law of the land; and in 1833, Dr. Polding arrived at Sydney, as the first Catholic bishop.

Australia now contains 20 bishops with over 1,200 priests, and 1,000,000 Catholic people.

333. **New Zealand.— The total population of 1,000,000 includes 100,000 Catholics, with 100 priests.**

The remainder of Oceania, including British, French, German and American possessions, contains a population of over 2,000,000, of whom 200,000 are Catholics, with 500 priests.

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II. Asia

334. **General View.— Asia has a total population of some 800,000,000.** Of these, 300,000,000 are Chinese Buddhists; and nearly 300,000,000 are Hindu Buddhists and Brahmins. There are 100,000,000 Mohammedans (two-thirds in India and one-third in China), and about 100,000,000 members of other pagan religions. Christians of all kinds (Catholics, schismatics and Protestants) number less than 20,000,000.

Excluding the Philippine Islands, with their 7,000,000 Catholics, Asia contains nearly 6,000,000 Catholics distributed through the different countries.

335. **India.— Despite the successful beginning of the Catholic missions political rivalries, together with native hostility, interfered so seriously with religious development, that there were less than 400,000 Catholics in the country at the beginning of the nineteenth century.** One of the greatest obstacles was the dispute between the Portuguese clergy, expelled from Bombay by the British in 1720, and the missionaries who were sent from Rome to replace them. This conflict of jurisdiction finally developed into the schism of Goa (1838–1886). It was settled in 1886, and the hierarchy of India was regularly organized. There are now eight ecclesiastical provinces, with nearly 3,000 priests, almost half of them native.

The Catholic population is some 2,000,000 in a total population of 300,000,000. The province of Goa includes about 300,000 Portuguese Catholics; and the province of Pondicherry about 25,000 French. Most of the Catholics are in British India which contains also about 1,000,000 Protestants. Colombo, in Ceylon, is one of the

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eight ecclesiastical provinces and contains about 250,000 Catholics.

336. **China.— The missionary church in China suffered a century of persecution after the death of the Emperor K'hang-hi in 1722.** In 1860, freedom for Catholics was secured by the French protectorate; but there were many martyrs in the Boxer rebellion of 1900.

China and Indo-China, with a combined population of some 350,000,000, contain about 2,000,000 Catholics. There is a bishop at Macao; and at Hong-Kong resides the superior of the Chinese missions. There are nearly 2,000 foreign, and almost 1,500 native priests. The first Protestant missionary arrived in China in 1801; and Protestants of all denominations number now about 200,000.

337. **Java, Sumatra, and Borneo.— In a population of 40,000,000, there are some 40,000 Catholics, half of them natives, with 100 foreign, and two native priests.**

338. **Philippine Islands.— In a total population of perhaps 9,000,000, almost all of Malaysian stock, Catholics are reckoned at 7,000,000, with nine dioceses and nearly 1,500 priests.** There are 1,000,000 pagans and perhaps 300,000 Mohammedans.

339. **Japan.— The Japanese missions were all destroyed in the persecutions of the seventeenth century; but, to the wonder of the world, missionaries who entered Nagasaki, in 1861, discovered a small group of Catholics there.** They had been entirely cut off from communication with the rest of Christendom, and yet had inherited and preserved the faith from generation to generation for two hundred years. A short time after the reopening of the missions, persecution was renewed (1868–1873), but through the interference of the European governments, toleration was finally established.

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An archbishopric was erected at Tokio in 1891, with suffragan sees at Osaka, Nagasaki and Hakosate.

Japan now contains over 60,000 Catholics and about 100,000 Protestants, in a population of some 50,000,000, and priests number nearly 200.

340. **Korea.**— The Catholics now number 80,000, in a population of 14,000,000, with fifteen native and fifty foreign priests. The Protestants number 200,000. A vicariate was established in 1831; but persecution broke out in 1839 and again in 1866. Since 1879 the Church has prospered.

341. **Asiatic Turkey.**— Most of the population of 20,000,000 are Mohammedans; Catholics number about 700,000, Protestants about 100,000, and schismatics nearly 3,000,000. There is a Catholic patriarch at Jerusalem, an archbishop at Smyrna, and a bishop at Bagdad. Of the 500 priests, half are in Jerusalem and one-third in the vicariate of Aleppo. Arabia is totally Mohammedan, except for the 1,500 Catholics in the vicariate of Aden.

342. **Persia.**— Persia, with a population of nearly 10,000,000, nearly all Mohammedans, contains a few hundred Latin Catholics, about 20,000 Uniat Catholics and 100,000 schismatics; and there are 25 priests, and a Latin Catholic archbishop at Ispahan.

343. **Asiatic Russia.**— In a total population of some 25,000,000, there are about 14,000,000 Christians, almost all schismatics; and Catholics number less than 100,000.

III. Africa

344. **General View.**— The Catholic missions of Africa revived about 1840, when the exploration of the in-

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terior began. At the same date, Protestant missionaries entered the Dark Continent for the first time. Bishop (later Cardinal) Lavigerie, of Algiers, organized the work of the French missionaries, known as the "White Fathers," in the Sahara and Sudan (1867). The Jesuits resumed their labors along the Zambesi River; the Franciscans returned to Uganda; and missions were reopened in Angola and Zanzibar. At present there are about 2,000 foreign and 100 native priests in Africa.

The total population is estimated variously to number from 140,000,000 to 200,000,000. Perhaps three-fifths are black. Distributed according to religion, the population included upwards of 90,000,000 pagans, 40,000,000 Mohammedans and 300,000 Jews.

The Christians number less than 5,000,000, including about 3,000,000 schismatics, 500,000 Protestants and less than 1,000,000 Catholics.

North Africa, with a population of 70,000,000, has in the western part, 125,000 Catholics, including 6,000 Europeans, and in the eastern, 140,000 Catholics, including 4,000 Europeans.

Central Africa, with a population of 56,000,000, has 340,000 Catholics, including 6,000 Europeans.

South Africa, with a population of 12,000,000, has 100,000 Catholics, of whom half are Europeans. Under the Dutch rule Catholicism was prohibited; and, although the English occupied the Cape in 1806, they did not allow a Catholic vicar apostolic until 1837.

Madagascar's population of over 3,000,000 includes 240,000 Catholics.

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CHAPTER XXIV

EASTERN CHRISTIAN CHURCHES

345. **General View.— The Eastern Christian churches are twenty-eight in number.** Besides the seven Uniat churches in communion with the See of Rome, there are two great groups of schismatical churches, namely, the sixteen Orthodox churches, in communion with the patriarch of Constantinople, and the five lesser churches,— the Nestorians in Turkey and Persia, the Copts in Egypt, the Abyssinians in Ethiopia, the Jacobites in Syria and Malabar, and the Armenians.

346. **The Sixteen Orthodox Churches.— The "Orthodox" churches once consisted of the four ancient patriarchates, Constantinople, Alexandria, Antioch and Jerusalem, together with the Church of Cyprus.** In accord with the schismatical principle of ecclesiastical nationalism, new churches were formed as national independence was acquired by various races; and there are now sixteen churches in the Orthodox group. These are the five churches just named, also the six national churches of Russia, Montenegro, Greece, Servia, Rumania, and Bulgaria, and also the four churches formed in Austria-Hungary for the convenience of several races living there, namely, the Church of Carlowitz for the Serbs, the Church of Hermannstadt for the Rumanians, the Church of Czernowitz for the "Little Russians," and the Church of Bosnia-Herzegovina. Finally there is the

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independent church of the Monastery of Mt. Sinai. Since these sixteen churches describe themselves as "Orthodox," it is usual to classify them by that name.

The Orthodox churches include about 110,000,000 members, of whom 90,000,000 belong to the Russian Church. More than 5,000,000 belong to the Rumanian Church, and less than 5,000,000 to the Bulgarian Church. Montenegro has about 2,000,000, Greece and Servia have less than 3,000,000 each. The Austro-Hungarian churches collectively have about 3,000,000.

347. **The Five Lesser Churches.— This group of schismatical churches contains less than 10,000,000 members.** The Nestorian Church has possibly 100,000 members, chiefly in Turkey and Persia. The other four (Monophysite) Churches include less than 3,000,000 Armenians, 5,000,000 Abyssinians, and 500,000 each of Copts and Jacobites (Syrians).

348. **The Uniats.— The seven eastern churches in communion with the See of Rome, and hence called "Uniat" churches are the Greek, Armenian, Coptic, Abyssinian, and three Syrian churches.** Nearly all the Uniat churches use the same liturgies as the neighboring schismatical churches. The Uniat churches are under the jurisdiction of the Propaganda. Together, they have a membership of about 7,000,000, of whom about 6,000,000 follow the Greek Rite, nearly 1,000,000, the three Syrian Rites, 100,000, the Armenian Rite, and perhaps 25,000, the Abyssinian and Coptic rites.

349. **The Eastern Rites.**— The following are the seven rites used by the Catholic and schismatical churches of the Orient:

The Greek, or Byzantine Rite.— This rite was developed by the Church of Constantinople in the fourth

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and following centuries; and at first existed only in the Greek language. It was translated into Slavonic by Sts. Cyril and Methodius, for the use of the Bulgars, in the ninth century; and from Bulgaria it spread into Servia and Russia. It was translated into Arabic for use in Syria, Palestine, and Egypt; and into Rumanian for the natives of Rumania.

It is now used by 110,000,000 Orthodox in Russia, Rumania, Bulgaria, Greece and Servia; and by 30,000 Orthodox in America. It is also used by some 6,000,000 Uniats, and is celebrated in four different languages,— in Greek, by 50,000 Italo-Greeks of southern Italy and 1,000 Greeks of Constantinople; in Slavonic, by 10,000 Bulgarians and Servians, and 4,000,000 Ruthenians (including 500,000 in America); in Rumanian, by 1,300,000 Rumanians of Hungary; and in Arabic, by 170,000 natives of Syria, Palestine and Egypt.

The Armenian Rite.— The Armenian rite is celebrated only in the Armenian language and is used only by Armenians. The Armenians, who were Eutychians (i. e., extreme anti-Nestorians), became schismatics in A. D. 415. They returned to the Church in the fourteenth century, but soon seceded again, and formed a national church independent of both Constantinople and Rome. Some 100,000 are now united with Rome; but the rest of the population of Armenia are all schismatics, except some 50,000 who are Protestants. The 100,000 Catholics are descendants of a section of the nation converted in the seventeenth century. The Armenian schismatics call themselves Gregorians. In the United States there are about 20,000 Gregorians and about 2,500 Catholic Armenians.

The Three Syriac Rites.— These rites are celebrated

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in the Aramaic, or Syriac, language and are used by the Syrians, the Chaldeans and the Maronites.

1. The Syrian Catholics are from western Mesopotamia and the Syrian plains. Syrian Catholics number perhaps 25,000, and Syrian schismatics, or Jacobites, 80,000. There are less than a hundred of each group in the United States. The Syrian rite is used also by 450,000 Syrian Catholics and by nearly an equal number of schismatics on the Malabar coast of southwestern India.

2. The Syro-Chaldeans are Eastern Syrians, belonging to the borderland of Persia. The Catholics number about 50,000 and the schismatics, who are Nestorians, number 140,000. There are about 100 Chaldean Catholics, in the United States.

3. All Maronites are in union with Rome. They are of the Syrian race. They number about 330,000 and are distributed through Syria, Palestine, Cyprus and Egypt. Over 100,000 live in the United States.

The Coptic Rite.— The Coptic rite is used in Egypt by 600,000 schismatics and 20,000 Catholics. The liturgical language is a dialect of the ancient Coptic. A very few Copts reside in the United States.

The Abyssinian Rite.— Ethiopia contains about 3,000 Catholic Abyssinians who use the Roman liturgy translated into their own language. There are 200,000 Mohammedans and 100,000 pagans in the country; and nearly all the rest of the population of 3,000,000 belongs to the schismatical Church of Abyssinia.

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CHAPTER XXV

SPANISH AND BRITISH AMERICA

I. South America

350. **The Revolutionary Movement.— When Napoleon, in 1808, forced Ferdinand VII to abdicate the Spanish throne, there began in Spain's American colonies a revolutionary movement which converted them all into independent republics within a few years.** The entire population of the country was, at least nominally, Catholic; and the new states established Catholicity as the official religion. Many of the new governments, however, soon fell under the control of Freemasons who violated the rights of the Church and not infrequently inaugurated active persecutions.

351. **Religion.— The population of South America is about 50,000,000.** With the exception of perhaps 6,000,000, all are classed as Catholics; and there are 10,000 priests. The following table contains approximate religious statistics for the different countries.

Countries	*Population*	*Non-Catholics*	*Dioceses*	*Priests*
Brazil	23,000,000	2,000,000	37	3,400
Colombia	5,000,000	1,500,000	15	1,150
Venezuela	2,700,000	500,000	6	400
Guiana	425,000	350,000	0	100
Ecuador	1,270,000	70,000	7	550
Peru	4,500,000	400,000	10	1,100
Bolivia	2,200,000	500,000	4	640
Uruguay	1,200,000	400,000	3	175
Argentine	7,100,000	100,000	11	1,500
Chile	3,500,000	100,000	4	1,500
Paraguay	800,000	100,000	1	80

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352. **Brazil.— The Portuguese colony of Brazil became a kingdom in 1815, and an empire in 1822, under Dom Pedro, son of the Portuguese king.** The Church was established by law; but during the reign of Pedro II (1840–1889), the government was controlled by Freemasons, and the Church suffered many hardships. The republic, established in 1889, decreed the separation of Church and state; and under the new régime, the Catholic religion has prospered greatly.

353. **Colombia.— Colombian independence was attained in 1819.** The present constitution dates from 1886. The Church is established by law; and the ecclesiastical authorities enjoy practical freedom. The public school system is based upon Catholic principles.

354. **Venezuela.— Independence was attained in 1819.** Since the first days of the Republic, disputes between the civil and ecclesiastical authorities have been frequent. In 1876, President Guzman Blanco commenced a religious persecution and tried to form a national schismatical church. In recent years the situation of the Church has become more satisfactory. The Catholic schools are subsidized by the government. Non-Catholic religions are tolerated on the condition that they refrain from propaganda.

355. **Guiana.— This region includes a British, a Dutch and a French colony, each of which contains some 20,000 Catholics.** There are two vicariates, and one prefecture apostolic. In Dutch and in French Guiana, the Catholics and non-Catholics are about equal in number. In British Guiana, the Catholics are about one-fifth of the population.

356. **Ecuador.— Independence was attained in 1823.** During the earlier years, the government of the republic

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was controlled by men who showed strong hostility to the Church. President Garcia Moreno (1861–1875), an ardent promoter of the Catholic religion, effected a concordat with the Holy See, and shortly after the occupation of Rome by the Italians in 1871, induced the Government to vote one-tenth of the state income to the pope. Moreno's assassination (1875) was followed by a period of religious persecution, which has been renewed more than once since then. The present constitution dates from 1897. Civil marriage was made obligatory in 1904. Catholicism is established by law; and other religions are not tolerated.

357. **Peru.— Independence was attained in 1824.** The Catholic Church is established by law; and no other religion obtains official recognition. In virtue of a concession made by Pius IX, the president has a certain voice in ecclesiastical appointments. Recently, the Liberals have stirred up considerable agitation against religious orders.

358. **Bolivia.— Independence was attained in 1825.** Bolivia prohibits the exercise of any but the Catholic religion, except in the colonies. The state does not recognize divorce, and refers to an ecclesiastical tribunal all disputes between married persons. For a while religious orders suffered persecution; but lately they have been left in peace.

359. **Uruguay.— Independence was attained in 1828.** The Church is established as the state religion; the spirit of the government has been unsympathetic, or hostile, in many respects, and religious orders have been persecuted. Civil marriage was made obligatory in 1885.

360. **Argentine.— Independence was attained in 1816.** The Church suffered severely in the earlier years of the

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republic; but the Constitution of 1853 introduced better conditions. The Church is established; and only Catholics are eligible to the offices of president, and vice-president. When a bishop is to be appointed, the senate makes a list of three names, from which the pope chooses one. Religious instruction is given daily, in the public schools, to those pupils who voluntarily remain after the regular session. Civil marriage has been obligatory since 1888.

361. **Chile.**— **Independence was attained in 1818.** The Church, which is established by law, suffered considerably at the hands of the revolutionary party for many years. In 1883, there was a serious breach between the government and the Holy See, with regard to the appointment of bishops. The dispute was settled in 1888. Civil marriage became obligatory in 1884. Patagonia, the home of the Araucanian Indians, contains about 75 Salesian missionaries.

362. **Paraguay.**— **Independence was attained in 1811.** The present constitution dates from 1870. The Church is established. In 1898, civil marriage was made obligatory, but the law became inoperative through the influence of the clergy. The chief Catholic prelate of Paraguay is required by law to be a native. In 1909 the government decided upon the conversion of the Indians and now subsidizes both Catholic and Episcopalian missions.

II. Central America

363. **General View.— When Central America was subdued by Cortés in 1525, a Spanish colony, or captaincy, was formed, including the five divisions of Guatemala, Honduras, Salvador, Nicaragua, and Costa Rica.** These five states formed a union with the Mexican

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Empire, established by Iturbide in 1822; but separated from it in the following year and constituted themselves into the Republic of Central America. The new government was in the hands of the Federal, or Liberal party, which was strongest in Honduras. The union was opposed by the Conservative party which included the clergy and was strongest in Guatemala. The federation was dissolved by the victory of the Conservatives in 1839; but the struggle between these two factions has continued down to the present day; and there have been repeated attempts to establish a federation of the Central American States. Costa Rica, for the most part, has stood apart from these contests. In 1850 an effort made by Honduras, Salvador and Nicaragua to restore the federation was put down by Guatemala. Barrios, President of Guatemala, died in the attempt to force a federation in 1815.

Indians and half-caste whites form the greater part of the 5,000,000 inhabitants of Central America, and all but a meagre two per cent. are classed as Catholics. Religious orders are prohibited in all the five states. There is a metropolitan see in Guatemala, with four suffragan sees in the other statesc. British Honduras is a separate vicariate; and Panama has a see suffragan to Bogotá in Colombia. The following table gives a general view of the official religious status of the people of Central America:

States	*Population*	*Non-Catholics*	*Priests*
Guatemala	2,000,000	10,000	120
Honduras	600,000	.....	100
Salvador	1,200,000	100,000	150
Nicaragua	600,000	5,000	90
Costa Rica	230,000	5,000	120
Panama	425,000	.....	60

364. **Guatemala.— The Liberals who effected the fed-**

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eration of Central America (1822–1839), subjected the Church to considerable persecution. The Catholic religion was established by law in 1853, and a concordat was then arranged with the Holy See; but its provisions were grossly violated, especially by President Barrios, who suppressed the religious orders in 1873.

365. **Honduras.— Here too, the Church was persecuted by the Liberal Party.** A concordat was effected in 1861, and Catholicism was established as the state religion. In 1894 religious orders were prohibited by law; but the prohibition is not strictly enforced.

366. **Salvador.— The concordat with the Holy See dates from 1862.** The Church is established by law. Religious orders are nominally prohibited.

367. **Nicaragua.— A concordat was effected in 1862.** The Church is established by law. Religious orders were prohibited in 1893.

368. **Costa Rica.— A concordat was arranged in 1853.** The Church was established in 1870. In various ways the government has manifested hostility towards the Catholic religion. Missions are forbidden by law; and religious orders not engaged in external works of charity are illegal.

Panama. Panama, which seceded from Colombia in 1903, in the following year, adopted a constitution providing for the toleration of all religions.

III. The West Indies

369. **General View.— Catholics amount to more than two-thirds of the 7,000,000 people of various races, who inhabit the different states and colonies of the West Indies.** There are 15 bishops and more than 1,000 priests. The table presents a general view.

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States	*Population*	*Non-Catholics*	*Dioceses*	*Priests*
Cuba	2,000,000	100,000	4	400
Haiti	2,000,000	15,000	5	220
Santo Domingo ...	600,000	5,000	1	80
Colonies				
Porto Rico	1,000,000	5,000	1	125
British Lesser Antilles	350,000	100,000	2	125
Jamaica	800,000	775,000	..	25
Bahamas	50,000	49,600	..	2
French West Indies	450,000	50,000	2	100
Dutch West Indies	50,000	10,000	..	35

370. **Cuba.— Nearly sixty per cent. of the inhabitants are of Spanish descent, and most of these are Catholics.** The constitution adopted in 1901 made all religions equally free. The temporary administration of Cuban affairs by the United States secured payment to the Church of a compensation for the ecclesiastical property seized many years before.

371. **Haiti and Santo Domingo.— The greater part of the inhabitants especially in Haiti, are negroes, and nearly all are Catholics.** Independent since the begining of the nineteenth century, the island has been divided into the two republics of Haiti and Santo Domingo since 1864. In both states, the Catholic Church is established.

372. **Colonial Possessions.**— *American.* **The United States territory of Porto Rico is almost entirely Catholic; and the see is suffragan to Santo Domingo.** The Bahama Islands are politically British, but ecclesiastically under the jurisdiction of the archbishop of New York.

British. **Less than 20 per cent. of the people are Catholics.** In Trinidad, there is an archbishop at Port of Spain, with a suffragan at Roseau. Including British

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Guiana and British Honduras, the British colonies have a population of 2,000,000, of whom 300,000 are Catholics.

French. **Nearly all the people are Catholics.** The two sees of Guadeloupe and St. Pierre are attached to the Metropolitan See of Bordeaux in France. The French colonies, including French Guiana, contain a Catholic population of 400,000 in a total of 430,000

Dutch. **The two vicariates of Curaçao and Surinam contain 75,000 Catholics in a total population of 150,000.**

IV. Mexico

373. **The Republican Movement.— The revolution began in Mexico at the same date as in the rest of Spanish America, that is to say, when Napoleon made Joseph Bonaparte king of Spain (1808).** The first insurgents were led by a priest, Hidalgo (1810), and his successor in the leadership was another priest, Morelos (1811). The revolutionists at first planned to make Mexico a constitutional monarchy, under the rule of Ferdinand VII, the dethroned king of Spain; but the plan failed. In 1822, Mexico became an independent empire for a few months, under Iturbide; and in 1824, the republic was proclaimed.

374. **The Religious Situation.— The Constitution of the Republic of Mexico established Catholicism as the state religion.** As time went on, the interests of the Church became more and more identified with those of the Centralist Party, which had organized the government, and more and more diverse from those of the opposite party, the Federalists. When the government concluded a concordat with the Holy See in 1831, there was considerable agitation. Finally the Freemasons, aided largely by Joel Poinsett, the first diplomatic representative of

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the United States at Mexico City, gained complete control, and passed anti-clerical laws.

Santa-Anna, a strong anti-clerical, dominated the country from 1829 to 1845, and did much to demoralize the nation. Juarez, the remarkable Indian, who in various capacities exercised control over Mexico from 1857 to 1872, was also actively opposed to the Catholic religion, and at one time even attempted the formation of a national schismatical church. The short-lived empire of Maximilian (1864–1867) was supported by the Catholic party; but they gained little from the emperor, who tried to mollify the Liberals by his attitude on religion. After the fall of Maximilian, the Church was again subjected to active persecution. In 1874, Catholicism ceased to be the state religion.

The constitution proclaimed in 1857, the same which is now in force, prohibited religious institutions from acquiring or administering property. In 1859, all church property was confiscated by the state; and all religious orders of men were suppressed. In 1863 all religious orders of women were suppressed. In 1873 all religious rites or demonstrations, outside of church buildings, were prohibited by law.

375. **Modern Mexico.— With the disestablishment of the Church in 1874, a better era began.** During the long rule of Diaz (1877–1910), the economic development of the country was paralleled by its ecclesiastical prosperity. In 1905 diplomatic intercourse with the Holy See was resumed. Various laws oppressing the Church and the religious orders were ignored.

After the forced resignation of Diaz in 1911, Madero ruled for a short period and was then deposed. His successor, Huerta, resigned in July, 1914, and within a month, the office of president devolved upon Carranza,

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"First Chief of the Constitutionalist Army." The outrages committed by the Constitutionalists against the clergy and the religious orders of Mexico are beyond description.

The population of Mexico is about 15,000,000, and nearly all are classified as Catholics. There are 30 sees, including the eight archbishoprics of Oaxaca, Durango, Guadalajara, Linares (at Monterey), Michoacán, Mexico, Puebla, Yucatán. In 1910, the country contained about 3,300 diocesan priests, and about 500 priests of religious orders.

V. British America

376. **Catholic Canada.— The Dominion of Canada,— embracing all of British America, except Newfoundland,— has almost 3,000,000 Catholics in a total population of 8,000,000.** There are 32 dioceses, containing 3,400 priests. The following table gives a general view of the distribution of the Catholics in Canada:

Provinces	*Population*	*Catholics*
Quebec	2,000,000	1,700,000
Ontario	2,500,000	500,000
Nova Scotia	500,000	150,000
New Brunswick	250,000	150,000
Manitoba	500,000	75,000
British Columbia	400,000	60,000
Alberta	375,000	60,000
Saskatchewan	500,000	90,000
Prince Edward's Island	100,000	45,000
Territories	25,000	7,000

The following list of dates indicates the stages in the development of the Canadian hierarchy:

Quebec (Que.)	became a see in	1674	and a province in	1844
Kingston (Ont.)	" "	1826	"	1889

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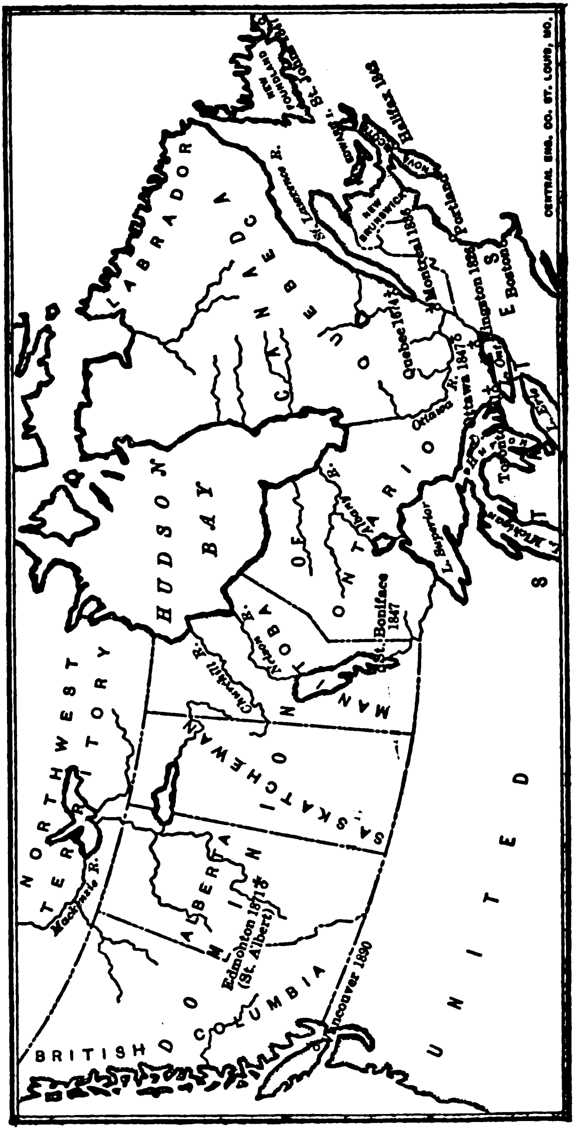

MAP X. BRITISH AMERICA

Montreal (Que.)	became	a see in	1836	and a province	in	1886
Toronto (Ont.)	"	"	1841	"		1870
Halifax (N. S.)	"	"	1842	"		1852
Ottawa (Ont.)	"	"	1847	"		1886
St. Boniface (Man.)	"	"	1847	"		1871
Edmonton (Alb.)	"	"	1871	"		1912
Vancouver (B. C.)	"	"	1890	"		1908

377. **Growth of the Church.— By the Treaty of 1763, the British Government acquired Canada, with a population of 70,000 French Catholics, settled mainly in the vicinity of Quebec.** The treaty expressly stipulated the maintenance of religious freedom; but the agreement was continually violated by the British Government, which discriminated against Catholics, suppressed religious orders, and confiscated church property. During the American Revolution, however, the loyalty of the French Catholics to the British Crown lessened the prejudice of the government; and the Constitution Act of 1791 guaranteed the civil and religious rights of the French Catholics of Canada.

Early in the nineteenth century, Irish and Scotch Catholics began to settle in Upper Canada. By the year 1820, they numbered 20,000 and had a priest at Toronto and another at Glengary. Strong race jealousy existed between the Irish and the French Catholics; and not until the year 1833 could the Irish obtain ecclesiastical permission to erect a church in Montreal.

In 1840 the union of Upper and Lower Canada was effected, largely for the purpose of making Catholic Quebec subject to the control of Protestant Ontario. As it happened, however, the union really secured religious freedom for all. This fact, combined with the rapid increase of the French Canadians, and the continued influx

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of Catholic immigrants,— especially after the Irish famine of 1847,— made the growth of the Church steady and strong. By 1861, there were nearly 1,000,000 Catholics in Canada. In Ontario, they increased from 75,000 to 250,000 within twenty years (1841–1861).

378. **Races.— Quebec, Ottawa, and Montreal are still occupied mainly by French Catholics.** The Irish and Scotch are most numerous in the provinces of Nova Scotia and Ontario. About 200,000 Ruthenian Greek Catholics settled in Manitoba, Saskatchewan, and Alberta, have 23 priests, with a bishop who resides at Winnipeg. Besides the 3,000 Indians of Alaska and Labrador, there are about 75,000 Indians in Canada, of whom some 15,000 are Catholics; and the priests laboring among them number seventy-five.

379. **Religious Disputes.— Educational differences have occasioned various disputes between the Catholic and the Protestant Canadians.** The rights of denominational schools were provided for in the Federal Constitution of 1867; and when, in 1871, the Province of New Brunswick abolished these rights, the bishops of the province promptly counseled their people to refuse to pay the school-tax. The serious situation which arose forced the government to arrange a compromise in 1874, so that the Catholic children might be grouped in separate schools and instructed by Catholic teachers.

The Protestant majority in Manitoba attempted in 1890 to deprive Catholic schools of the rights guaranteed under the Act of Union of 1870. An appeal to the Canadian Parliament and a hotly contested election (1896) resulted in a compromise which assured religious instruction to Catholic children, when demanded by a sufficient

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percentage of parents. This arrangement is satisfactory to the Catholics in certain sections, but not in others.

The Northwestern Provinces were constituted in 1905. An attempt was then made to abolish the old law of 1875 which limited the school tax of Catholics to the support of schools in which pupils and teachers were Catholics. The attempt failed and in Alberta and Saskatchewan, the Catholic schools retain their ancient rights.

In Quebec, both Catholics and Anglicans control their own schools; and, in each of the different districts, the majority respects the claims of the minority.

In Ontario, Catholics enjoy the privilege of establishing separate schools, and of being exempt from further school taxation.

In Nova Scotia, the public schools are all undenominational; but usage allows the appointment of a Catholic staff to the schools where Catholics predominate.

In British Columbia, the schools are undenominational.

380. **Newfoundland.— When ceded to England, in 1763, Newfoundland contained about 5,000 Catholics, mostly Irish.** They were subject to the same persecution as their brethren in other parts of the British dominions, until 1784. The Franciscan missionary, James O'Donnell, who arrived in 1784, was made bishop in 1796. St. John's became a see in 1847, and a province, with two suffragan sees, in 1904.

In a total population of some 250,000, the Catholics number about 80,000; and there are 64 priests. The denominational school system is established by law, and the government allows a certain sum for each child educated.

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CHAPTER XXVI

THE UNITED STATES

I. Growth of the Church

381. **From the Erection of the First See to the First Provincial Council (1789–1829).— Baltimore, the see that possesses primacy of honor in the hierarchy of the United States, was erected in 1789, six years after the close of the American Revolution.** In 1808 were erected the four sees of New York, Boston, Philadelphia, and Bardstown (later Louisville). An idea of the rapid growth of the Church may be gathered from the dates of erection, and of elevation to metropolitan rank, of the present fourteen archiepiscopal sees of the United States:

Baltimore	became	a	see	in	1789,	an archdiocese	in	1808
New Orleans[1]	"		"		1793	"		1850
New York	"		"		1808	"		1850
Boston	"		"		1808	"		1875
Philadelphia	"		"		1808	"		1875
Cincinatti	"		"		1821	"		1851
St. Louis	"		"		1826	"		1847
Chicago	"		"		1843	"		1880
Dubuque	"		"		1837	"		1893
Milwaukee	"		"		1843	"		1875
Oregon City	"		"		1846	"		1850
St. Paul	"		"		1850	"		1888
Santa Fe	"		"		1850	"		1875
San Francisco[2]	"		"		1853	"		1853

[1] New Orleans was included in the Louisiana Purchase and thus became part of the United States, in 1803.

[2] Previous to 1853 San Francisco was part of the Diocese of Both Californias, erected in 1840.

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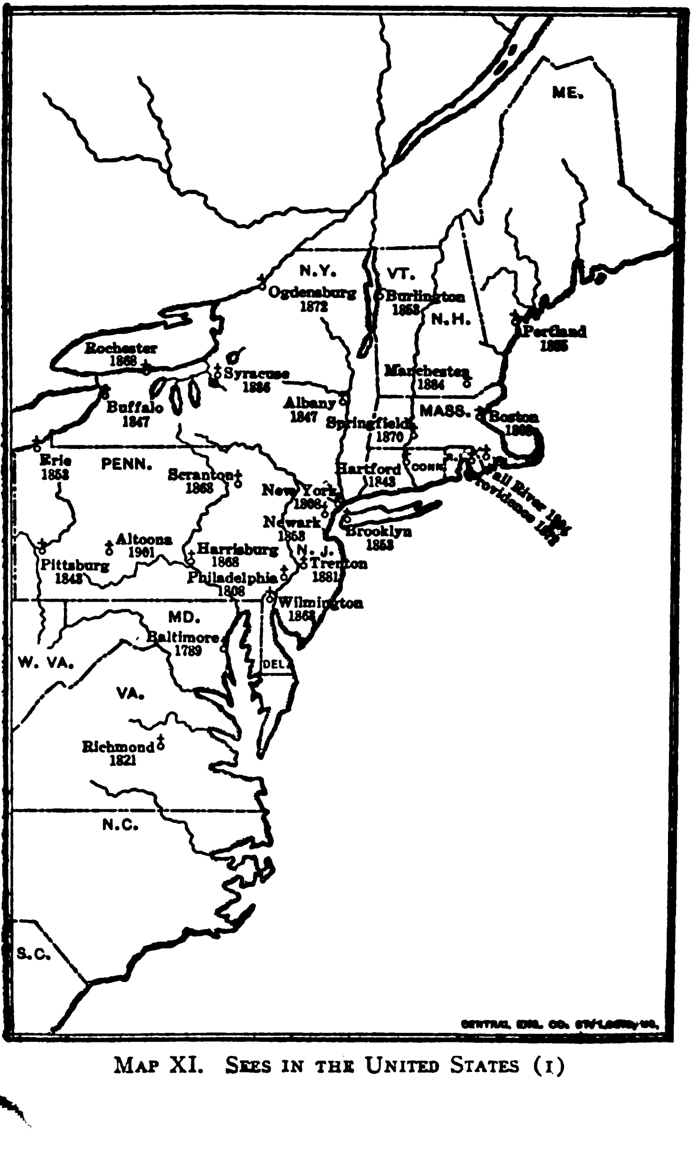

MAP XI. SEES IN THE UNITED STATES (I)

In 1790, when John Carroll, the first bishop in the United States, took possession of the See of Baltimore, his diocese comprised all the present territory of the United States, east of the Mississippi, except Florida, part of Louisiana and a section near Detroit. The Catholics numbered upwards of 30,000, more than half of them in Maryland, and one-quarter in Pennsylvania. They were ministered to by about twenty-five priests. The political development of the United States during the first quarter of the nineteenth century was marked by the admission to the Union of the States of Ohio (1802), Louisiana (1812), Indiana (1816), and Missouri (1821); by the exploration of Oregon (1805); and by the purchase of Florida (1812). The total population grew to thirteen millions.

The First Provincial Council of Baltimore was held in 1829. By that time the Catholics had increased to 360,000; and Baltimore, an archdiocese since 1808, possessed six suffragan sees, Boston, New York, Philadelphia, Bardstown (later Louisville), Charleston and Cincinnati. Dependent immediately upon Rome were the two dioceses of New Orleans and St. Louis, and the vicariate of Alabama and Florida. During these early years, Bishops Carroll, Cheverus, Flaget and England were among the great religious pioneers. Father Gallitzin, a Russian prince, did splendid missionary work in Pennsylvania, where he founded the town of Loretto in 1799.

382. **From the First Provincial to the First Plenary Council (1829–1852).— In the second decade of the nineteenth century, the tide of colonization began to flow strongly westward.** Missouri became a state in 1821. The war with Mexico greatly expanded territory;

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Texas was admitted to the Union in 1845, New Mexico in 1846, and Arizona in 1853. European immigration — very largely Catholic — became enormous.

The Catholic population numbered about two millions, at the time of the First Plenary Council (1852). There were then over thirty sees including the six archdioceses of Baltimore, New Orleans, New York, Cincinnati, St. Louis, and Oregon City. Conspicuous among the leaders of the Church were Archbishop Francis Patrick Kenrick, and Bishops Loras and Rosati. Prominent among the missionaries was Father Peter De Smet, S.J., "the Apostle of the Rocky Mountains," who served the Indians of the Middle West from 1821 to 1871.

383. **From the First to the Third Plenary Council (1852–1884).— Religious persecutions, political disturbances, and especially the Irish famines, impelled immense numbers of Irish and Germans to emigrate to America about the middle of the century.** When the Second Plenary Council met in 1866, under Archbishop Spalding, Catholics numbered some four millions.

They had become eight millions in 1884, when the Third Plenary Council assembled under the presidency of Archbishop (later Cardinal) Gibbons. The spread of the faith naturally followed the lines of the national expansion, phases of which may be seen in the purchase of Alaska (1867), and in the rapid colonization of Oklahoma, North and South Dakota, Montana, Washington, Idaho and Wyoming, all of which became states of the Union in 1889 and 1890. Notable churchmen were Archbishops Hughes, Spalding, McCloskey and Purcell, and Bishops Cretin, Neumann and Baraga. A convert, Father Hecker, founded the Paulist Community in 1858; and another convert, the controversialist, Orestes A.

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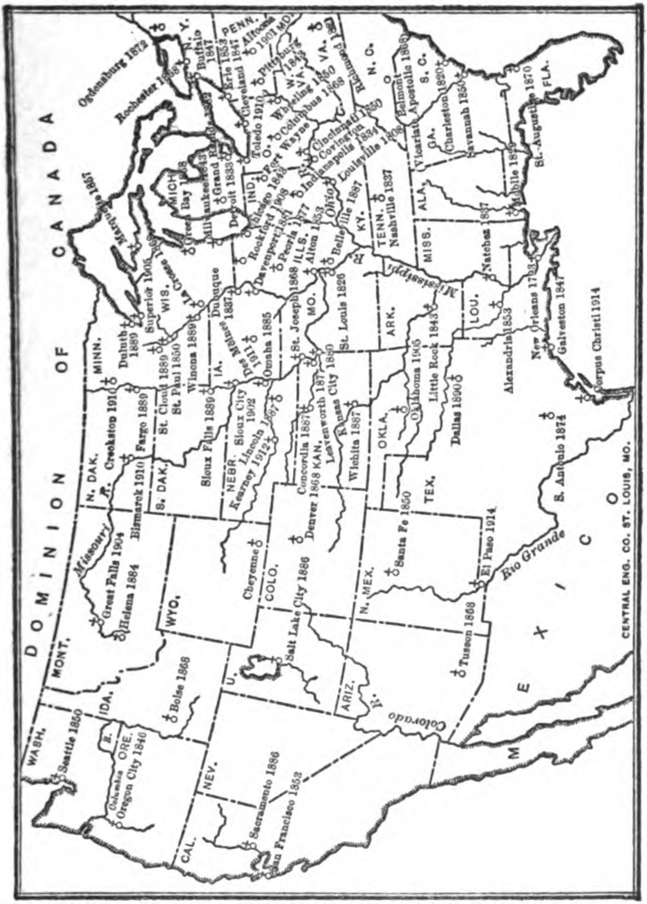

MAP XII. SEES IN THE UNITED STATES (2)

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Brownson, won praise for his writings from the Council of Baltimore in 1852, and from Pius IX in 1854.

384. **Since the Third Plenary Council (1884–1914).— The closing years of the nineteenth century and the opening years of the twentieth, have seen the Church continue her steady progress.** Catholics in the Continental United States,[8] according to some calculations, number 17,000,000; and even those enumerations which exclude young children, place the Catholic population at over 13,000,000. In the fourteen ecclesiastical provinces, there are 100 sees, with 19,000 priests, of whom 5,000 are members of religious communities. The American Federation of Catholic Societies, organized to oppose immoral, or intolerant, legislation and policies, has above four million members. The Holy Name Society, composed of regular communicants, counts a membership approaching a million. In the 5,500 parochial schools, there are nearly 1,500,000 children.

The missionary activity of the Church in the United States has assumed remarkable proportions. Among the larger congregations of priests engaged in missionary

[8] Alaska, which became a territory of the United States in 1867, was part of the Diocese of Vancouver until 1894, when it became a prefecture apostolic. The population of 70,000, includes 7,000 Catholic whites and 4,000 Catholic natives. The missions are in the charge of 20 Jesuit Fathers.

In the year 1899, the American occupation of the Philippines added 7,000,000 Catholics to the 15,000,000 already under the hierarchy of the United States.

Porto Rico contains 1,000,000 Catholics, with a bishop and 125 priests; Hawaii about 40,000 Catholics, with a bishop and 40 priests; Guam about 14,000 Catholics, with a bishop and 6 priests; Samoa 1,000 Catholics with 4 priests; and the Canal Zone about 1,000 Catholics, with 4 priests.

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and educational work are the Benedictines (numbering about 700), Dominicans (250), Franciscans (600), Jesuits (1,100), Redemptorists (400), and Vincentians (250). Among the smaller congregations are the Augustinians (100), Carmelites (35), Holy Cross Fathers (125), Holy Ghost Fathers (80), Josephites (60), Oblates (125), Marists (125), Passionists (125), Paulists (65), Precious Blood Fathers (125), and Premonstratensians (25).

For work among the colored races, there has been organized a Catholic Board for Mission Work, and a Bureau of Catholic Indian Missions. The Church Extension Society, founded in 1905, helps to erect churches and support priests in poor districts, and the Catholic Missionary Union directs a propaganda of the Catholic faith among non-Catholics. Many converts are brought into the Church each year; and a calculation, made in 1906, placed the number for that year as high as 25,000. A system of "missions to non-Catholics," was organized by Father Hecker, founder of the Paulists, and this work is now carried on, not only by the various preaching orders, but also by missionary bands of diocesan priests in a number of dioceses. The Apostolic Mission House at Washington, D. C., prepares priests for this work.

The growth of interest in foreign missions is noteworthy. There is now a training school at Ossining, N. Y., besides those at Techny, Ill., and Girard, Pa., to prepare priests for the foreign missions. In contributing money to the Society for the Propagation of the Faith, the New York Centre has led all the other centres in the world for the past six years.

On the other hand, of course, losses have been suffered by the Catholic Church in the United States during the nineteenth century. For a period they were

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very considerable, owing to the scarcity of priests in newly settled districts, the lack of Catholic organizations among non-English speaking immigrants, the scattering of Catholic orphans among Protestant guardians, the absence of Catholic education, and the social persecution directed toward poor or illiterate Catholics. But, considering the dangers encountered, the Church has really suffered very little; and the writers who have magnified "the leakage" to startling proportions, are not justified by facts.

II. The Hierarchy

385. **Distinguished Bishops.— The American hierarchy included a number of illustrious men during the nineteenth century.** The fourteen named below may be regarded as the most prominent in the period 1789–1884. The dates indicate the length of their rule as bishops. Archbishop John Carroll (1789–1815), Bishop Louis de Cheverus (1808–1836), Bishop Benedict Joseph Flaget (1810–1850), Bishop John England (1820–1842), Bishop Joseph Rosati (1827–1843), Bishop Pierre Loras (1837–1858), Bishop Joseph Cretin (1851–1857), Bishop Frederic Baraga (1853–1868), Bishop John Neumann (1852–1860), Archbishop Francis P. Kenrick (1830–1863), Archbishop John Hughes (1838–1864), Archbishop John B. Purcell (1833–1883), Archbishop Martin J. Spalding (1850–1872), John Cardinal McCloskey (1844–1885).

386. **Archbishop John Carroll (1735–1815).**— John Carroll, born in Maryland, was a Jesuit until the society was suppressed in 1773. In 1776, he went with Franklin, Chase and Charles Carroll to Canada, in a vain attempt to win back the Canadian sympathy alienated by the protest of John Jay and other bigots against the Quebec Act which gave justice to the Catholics of Canada. Imme-

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diately after the close of the American Revolution, Father Carroll was appointed Superior of the Catholic clergy in the United States; and in 1789, he was consecrated bishop of Baltimore, the first see erected in this country. In 1798 he won an important lawsuit in a Pennsylvania court, receiving a verdict to the effect that "without the authority of the Bishop of Baltimore, no Catholic priest can exercise any pastoral function over any congregation within the United States."[4] In 1808, he became archbishop of Baltimore, with suffragan sees at New York, Philadelphia, Boston and Bardstown (later Louisville). Both his patriotism and his exceptional ability were universally recognized; and by unanimous resolution Congress invited him to pronounce the panegyric on Washington, on February 22d, 1800. In 1802, he officiated at the famous marriage of Jerome Bonaparte to Miss Paterson, which later occasioned such difficulty between Napoleon and Pius VII.

387. **Bishop Louis de Cheverus (1768–1836).**— Louis de Cheverus, born in France, was appointed bishop of the new see of Boston in 1808. For the preceding twenty-seven years he had done heroic missionary work as priest and bishop throughout New England. He was often consulted by the Legislature of Massachusetts, and was so esteemed by his Protestant fellow-citizens that they protested against his retirement in 1823. A famous preacher and controversialist, he received and accepted many invitations to explain Catholic doctrine, and for this purpose made use even of Protestant churches. Speaking of the bishop, William Ellery Channing said, "How can we shut our hearts against this proof of the Catholic religion to form good and great men?"

[4] This is known as the Fromm Case.

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388. **Bishop Benedict Joseph Flaget (1763–1850).**— Benedict Joseph Flaget, born in France, became the first bishop of Bardstown, Kentucky, in 1810. He did zealous missionary work among the Indians and the pioneers in the immense territory under his jurisdiction. One of his diocesan visitations was a voyage of over two thousand miles.

389. **Bishop John England (1786–1842).**— John England, born in Ireland, was made the first bishop of Charleston in 1820. Before coming to America, he had been allied with Daniel O'Connell in working for Catholic Emancipation. As bishop, despite the opposition of his trustees, he obtained a diocesan charter for Charleston from the South Carolina Legislature. In 1822, he established the first Catholic newspaper. He was noted for his patriotism and, in 1826, he was invited to make an address before Congress. In preaching and controversy, he was particularly effective. Chancellor Kent said of Bishop England that he had revived classical learning in South Carolina.

390. **Bishop Joseph Rosati (1789–1843).**— Joseph Rosati, born in Italy, became the first bishop of St. Louis in 1827. In the organizing of his diocese and in personal apostolic labor, he achieved remarkable success. It is recorded that in one year his converts numbered close to three hundred.

391. **Bishop Pierre Jean Mathias Loras (1792–1858).** — Pierre Loras, born in France, became the first bishop of Dubuque in 1837, with a diocesan force of one priest. He promoted Catholic immigration, organized settlements and parishes, gained control of considerable land, and acted as leader of the Catholic settlers, Irish, German, and French. His efforts wrought great and permanent

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benefits for the material and spiritual prosperity of Iowa.

392. **Bishop Joseph Cretin (1799–1857).**— Joseph Cretin, born in France, was appointed the first bishop of St. Paul in 1851. He was very successful in promoting Catholic immigration, and in organizing parishes and schools. Within a period of six years, his flock grew from one thousand to sixty thousand.

393. **Bishop Frederic Baraga (1797–1868).**— Frederic Baraga, born in Austria, was appointed the first bishop of Marquette in 1853, after he had labored for twenty-two years as a missionary among the Indians of Michigan. He was the author of the first Chippewa grammar, and of the best Chippewa dictionary; and his writings still rank among the best authorities on the languages of the American Indians.

394. **Bishop John Nepomucene Neumann (1811–1860).**— John Neumann, born in Bohemia, became the fourth bishop of Philadelphia in 1852. One of his notable achievements was that he learned Gaelic in order to be able to hear the confessions of the Irish members of his flock. An educator, and linguist of great ability, he was famous also for his missionary zeal and for rare sanctity of life.

395. **Archbishop Francis Patrick Kenrick (1796–1863).**— Francis Patrick Kenrick, born in Ireland, was made bishop of Philadelphia in 1830. He at once put down "trusteeism" at St. Mary's by proclaiming an interdict on the church.[5] His fellow-citizens honored

[5] The trustee system (with laymen placed in chief control of church property) existed from an early period in the United States. It occasioned grave scandals, for the trustees often attempted to appoint a pastor against the will of the bishop. The most serious trouble was the Hogan Schism in St. Mary's parish, Philadelphia, which ultimately caused the retirement of Bishop

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him for his zeal during the cholera plague, and for the tact he displayed during the troublesome days of the Native American Riots, when forty persons were killed in Philadelphia. His scholarship and his eloquence were of an exceptionally high order. He became Archbishop of Baltimore in 1851 and, a year afterwards, presided over the First Plenary Council held in the United States.

396. **Archbishop John Hughes (1797–1864).**— John Hughes, born in Ireland was consecrated bishop in 1838, and became the first archbishop of New York in 1850. When pastor of St. Mary's, Philadelphia, in 1832, he defeated his rebellious trustees; and in New York, he induced the congregation of St. Patrick's to displace his opponents and to elect trustees who supported his views. During another war of his with some trustees in Buffalo, State Senator Brooks persuaded the New York Legislature of 1855 to pass a church-property law unfavorable to the bishop; but it was repealed in 1863. After long struggle, the bishop, in 1842, effected the dissolution of the Public School Society, a private corporation controlling the funds and management of the common schools. Although unable to obtain a state subsidy, he successfully inaugurated a system of parochial schools. Through his

Conwell (1828). Most of the rebellious trustees were ultimately reduced to submission by vigorous action on the part of men like Carroll, England, Kenrick and Hughes. Court decisions upheld the Canon Law and recognized the bishop as in legal control of the property of each congregation. The Third Plenary Council ruled that the trustees could be dismissed at the will of the bishop; and, in 1911, the Roman Congregation of the Council recommended that church property should be held by a board of trustees made up of the bishop, the vicar-general, the pastor, and two laymen named by the bishop.

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influence, the Sisters of Charity organized an independent province at Mt. St. Vincent (1846). In 1847 he delivered an address on "The Christian Religion" before the Congress of the United States. He engaged in several famous controversies, notably with the Presbyterian minister, Reverend John Breckenridge in 1830 and 1834; and with "Kirwan" (Reverend Nicholas Murray) in 1850. The agitation of the Native Americans, in 1844, and of the Knownothings, in 1854, melted away before his fearless readiness. He was largely responsible for the founding of the Emigrant Savings Bank of New York in 1851. His visit to Napoleon III had much to do with France's refusal to recognize the Confederacy; and his last public speech was made in an attempt to quell the Draft Riots of 1863. A strong patriot, a personal friend of President Polk, honored and trusted by Lincoln and Seward, he contributed greatly to the diffusion of general popular respect for Catholics. During his rule, the Catholics of New York grew from two hundred thousand to twice that number, and the priests from forty to one hundred and fifty.

397. **Archbishop John Baptist Purcell (1800–1883).** — John Purcell, born in Ireland, was made bishop of Cincinnati in 1850. It was under his leadership that German and Irish Catholics overawed the Knownothing mobs of Cincinnati in 1854. During the very first days of the Civil War, he flew the Union flag from his cathedral spire. His famous seven day debate in 1837 with Alexander Campbell, the founder of the sect of Campbellites, attracted wide attention and made many people acquainted with the true teachings of the Church. At the Vatican Council, Archbishop Purcell held to the inexpediency of explicitly defining the Papal Infallibility, but of course

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accepted the decision of the Council, once it had been made. The unfortunate institution of a diocesan bank, under the management of his brother, Father Edward Purcell, led to a financial cràsh in 1878; and the archbishop died a few years later. A court decision of 1892 fixed the amount of the diocesan liabilities and the whole debt was paid off during the administration of Archbishop Elder.

398. **Archbishop Martin John Spalding (1810–1872).** — Martin Spalding, born at Bardstown, became bishop of Louisville, in 1850, and archbishop of Baltimore in 1864. Two years later, he presided at the Second Plenary Council of Baltimore. He is famed for his controversies with the champions of Knownothingism, and for his able lectures in various cities of the Eastern States. He was among the founders of the Catholic Publication Society, and one of the first in the hierarchy to suggest the establishment of a Catholic university. At the Vatican Council, he stood with the bishops who favored the policy of defining the dogma of Papal Infallibility implicitly, rather than explicitly. Greatly esteemed by men prominent in Church and state, he was instrumental in placing the Catholic Church in a very favorable light before the American people.

399. **John Cardinal McCloskey (1810–1885).**— John McCloskey, born in Brooklyn, N. Y., was appointed coadjutor bishop to Archbishop Hughes in 1844, and succeeded to the see of New York in 1864. He was an eloquent preacher and able administrator, and in 1875, became the first American cardinal.

III. Racial Elements

400. **Immigration.**— **Immigration has been the chief**

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factor in the development of the Church in this country. In 1790, Bishop Carroll calculated that there were about 30,000 Catholics under his jurisdiction, in Maryland, Pennsylvania and New York. The next thirty years saw almost no Catholic immigration and indeed few immigrants of any kind; but territory continued to expand, and in 1820, the Catholic population of the United States (including Louisiana and the West) was reckoned by Archbishop Maréchal at 245,000.

Beginning about 1840, a vast stream of Irish and German immigrants kept pouring into the country for a half century, so that in 1890 German stock formed over ten per cent. and Irish nearly eight per cent. of the total population. Almost all the Irish, and a large proportion of the Germans, were Catholics. In the existing conditions, it was a most difficult task to keep these scattered people firm in the faith and to weld them into unity, but the task was accomplished; and, although racial disputes have become serious enough at times, they have caused no permanently serious evils.

The racial constitution of the Catholic population has varied greatly of late years. The preponderance, once possessed by the Irish, is now passing to the Slavs; and, at the same time, the Italians are growing steadily in numerical importance. In 1890, the Slavs were less than one per cent. and the Italians less than one-half of one per cent. of the total population of the United States; whereas they are now respectively nearly five, and nearly two per cent. Being Catholic by inheritance, all the Italians, and almost all the Slavs, are classified as members of the Church, although both races include a large number who are indifferent, or even hostile, to Catholicism. The religious future of the Italians and the Slavs is one of

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the most serious problems confronting the Church in the United States.

401. **The Present Catholic Population.— The following is a rough classification of the Catholic population of the Continental United States at the present time:**

English speaking races:		
Irish and English		5,000,000
German:		
Germans, Swiss, and Austrians		3,500,000
Italian		1,800,000
French:		
Canadians, Louisianians, Belgians, and French		1,200,000
Hungarians (Magyars)		400,000
Slavs (Austria-Hungary):		
Poles	3,000,000	
Bohemians	550,000	
Slovaks	460,000	
Croatians	280,000	
Slovenians	120,000	
Ruthenians	500,000	
		4,910,000
Rumanians, Albanians, Syrians and Armenians		80,000
Spanish and Portuguese		30,000
Indians and Negroes		160,000
Total		17,080,000

402. **The Irish.— There are nearly five million Catholics of Irish race in this country.** During the early years of the nineteenth century, most of the Irish immigrants in this country were Protestants from the North of Ireland. Later, vast multitudes of Catholic Irish were drawn to America, both by the promise of religious freedom and by the prospect of escaping famine. About a million arrived between 1820 and 1850, and three million

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more before 1900; and they played a larger part than any other race in the building up of the Catholic Church here. In 1908, three-fourths of the bishops in the United States, and nine out of fourteen archbishops, were of Irish stock. Catholics of Irish birth or extraction number now about five million.

403. **The Germans.— The United States contains some twelve million Germans, of whom perhaps one-fourth are Catholics.** As early as 1785 we find mention of German Catholic congregations in Pennsylvania, and a few were organized in New York and Ohio in the first years of the nineteenth century; but it was only towards 1848 (the time of the European revolutions) that the German immigration began to assume importance. About 1850, Germans formed one-seventh of the 70,000 Catholics of Albany, one-third of the 50,000 Catholics of Missouri, and one-half of the 40,000 Catholics of Buffalo. Later, the great majority settled in the Middle West.

The Catholic Germans deserve great credit for their loyalty, since in sparsely settled districts they were at a particular disadvantage because of their inability to associate with their English speaking co-religionists. The greater number of the German immigrants were Protestants who were able to form congregations, with pastors and churches of their own, and to give a Protestant tone to most of the German communities, so that the turnvereins, and other societies, were often strongly anti-Catholic in spirit. In these circumstances, mixed marriages were especially disastrous. Aptitude for organization, and zeal for religious education, however, have enabled German Catholics to influence greatly the development of the Church in the United States. They publish

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twenty-five Catholic weekly newspapers and two Catholic dailies (in St. Louis and in Buffalo). It is said that one-third of our priests bear German names.

404. **The French.— There are in the United States over 1,000,000 persons of French origin, and four-fifths of these are Canadians who are almost all Catholics.** Canadians were among the earliest settlers in Maine, Vermont and northern New York, and in the Middle West; but the great influx of immigrants came after the Civil War, and was directed to New England which now contains two-thirds of all the Canadian stock in the United States. Priests were called from Canada to take charge of the flourishing parishes which were organized on the model of those at home; and in New England there are now over two hundred such parishes, with more than four hundred priests. The French Catholic press includes seven daily and fifteen weekly newspapers. French Catholics have exercised a vigorous influence for good upon both the civil and the religious life of the country.

405. **The Italians.— Since the year 1880, the Italians have formed a considerable percentage of the annual immigration, and now number nearly two millions.** This includes perhaps 700,000 in the State of New York, 300,000 in Pennsylvania, 250,000 in New Jersey, 200,000 in the New England States and 100,000 in Illinois. There are over 600 Italian priests in this country. In some quarters a very active Protestant propaganda has been carried on among the Italians; but nearly all are still classified as Catholic.

406. **The Hungarians.— The total number of Magyars [6] (or Hungarians proper) in this country is less**

[6] The Magyars, who are a Finnish tribe, now form less than

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than a million; and of these about 400,000 are Catholics belonging to the Latin Rite. The remainder are chiefly Protestants, but many are Jews and unbelievers. Magyar immigration to the United States began with the arrival of Louis Kossuth and his fifty companions in 1851, but did not assume importance until 1880. The first Magyar priest, Charles Böhm, commenced work in Cleveland in 1851. At present there are about 30 Magyar priests laboring in the different States, the largest contingent being in Pennsylvania.

407. **The Slavs.— The Slavs in America have been growing steadily in importance since the year 1880; and at present, the Catholic Slavs amount to nearly 5,000,000.**[7] This includes 3,000,000 Poles, 1,000,000 Bohemians and Slovaks, 250,000 Croatians, 125,000 Slovenians, and 500,000 Ruthenians.

The Poles. **Practically all the 3,000,000 Poles in the United States are Catholics.** They have 750 priests, more than 500 churches, and 20 Catholic newspapers. Polish congresses, held between 1896–1904, tried to persuade the Holy See to adopt the policy of appointing Polish bishops, but without success. A schismatical Polish Church was founded in 1895, but it contains not more than 30,000 members.

The Bohemians. **There are over 500,000 Bohemians in the United States, and the majority are Catholics.** About 250 Bohemian priests serve 100 Bohemian churches.

half the population of the kingdom of Hungary, being outnumbered by the members of the Slavish races dwelling there.

[7] The Slavs belonging to the Orthodox Communion number about 275,000 in the United States, including 150,000 Serbs, 75,000 Bulgars, and 50,000 Russians, and they have 100 churches, with more than 100 priests.

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The Slovaks. These people, who come from northwestern Hungary, near Bohemia, number some 500,000, almost half of them living in the State of Pennsylvania. Four-fifths are Roman Catholic.[8] The Slovaks have over 100 priests and about 140 churches, and a number of flourishing organizations.

The Croatians. Immigrants from the Hungarian province of Croatia-Slavonia number almost 300,000 in the United States. They are nearly all Catholics, and have sixteen churches, most of them in Pennsylvania.

The Slovenians. About 120,000 Slovenians have come from the western provinces of Austria. Bishop Baraga of Marquette, Michigan, was among the early immigrants of this race (1830). Their first settlements were in the Middle West; and in 1878 they began to colonize New York State, where at present they have several churches. Between 1890–1910, they entered the country in considerable numbers and now amount to 120,000, one-fourth of them in Pennsylvania. Practically all are Catholics; and they have nearly 100 priests.

The Ruthenians. The Ruthenians (or Little Russians), inhabit southwestern Russia and the adjoining part of Austria. By present usage, the term "Ruthenians" is applied to those who belong in Austria and are members of the Catholic Church; whereas "Little Russians" is restricted to those who belong in Russia and are members of the Orthodox Church.

The Ruthenian immigration commenced to be important about 1880, and was directed chiefly to Pennsylvania and Ohio. It is now distributed over the whole country, with

[8] About two per cent. are Greek Catholics, and about ten per cent. Protestants.

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the chief colony in Pennsylvania, and the next largest colonies in New York, New Jersey and Ohio. Practically all Ruthenians are Uniats, that is members of the Catholic Church, but not using the Latin Rite. The Ruthenians use the Greek, or Byzantine, Liturgy in a Slavish translation which was made by Sts. Cyril and Methodius in 868 A. D.

Our Catholic Ruthenians number about 500,000, and have 150 priests, of whom 64 are married. In 1907, Pope Pius X sent a Ruthenian bishop, Stephen Soter Ortynsky, to take charge of the Ruthenians in the United States; and in 1913, he was given independent jurisdiction over all his people, so that the Ruthenians now form a sort of diocese scattered throughout the country. When sending Bishop Ortynsky, the Holy See issued instructions concerning the administration of the sacraments, and also decreed that there should be no addition to the married clergy in this country, either by immigration or by ordination. This action of the Holy See was distorted into an attack upon ancient Ruthenian privileges; and 20,000 Ruthenians were induced to go over to the Russian Orthodox Church. Most of them, however, soon returned to the Roman Communion.

The Ruthenians have more than 150 churches and several powerful organizations, one of which, the Greek Catholic Union, possesses a membership of nearly 50,000. There are ten Ruthenian newspapers, and one of these, *The Dushpastyr,* usually prints the official pronouncements of Bishop Ortynsky. Ruthenian Sisters of the Order of St. Basil conduct two schools, one in Philadelphia, and one in Chesapeake City, Maryland.

408. **The Rumanians, Albanians, Syrians, and Armen-**

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ians.— These four other groups of Oriental Catholics also deserve mention, although they are very small in comparison with the Ruthenians.

Rumanian Greek Catholics, from Transylvania in Hungary, number about 50,000. Their first church was erected in Cleveland in 1906. They are scattered through the different states, and have very few priests of their own.

Italo-Greek Catholics (or Albanians), from southern Italy, number about 20,000, and reside chiefly in New York and Pennsylvania. They have one priest.

Syrian Catholics (or Melchites) number about 10,000, and have fifteen priests. They are scattered through New York, Pennsylvania, Ohio, Illinois, and the New England States.

Armenian Catholics number about 2,500, distributed in small congregations throughout several states; they have several priests.

409. **The Indians.**— The Continental United States now contains over 300,000 Indians, of whom some 60,000 are Catholics ministered to by 160 priests. Since 1874, the interests of Catholic Indians have been looked after by a Catholic Bureau which works principally to establish and support Catholic Indian schools, and to defend the constitutional rights of Catholic Indian children.

In 1879, a new policy, inaugurated by President Grant, placed the seventy-two Indian agencies under the religious control of the various denominations. Catholic missionaries had been the earliest to establish themselves in thirty-eight of the agencies, but the government distribution left them in control of only eight. By being forced to withdraw from the other thirty, where they

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had been the first to enter, the Catholic missionaries were deprived of their influence over some 80,000 Indians. The policy of excluding Catholics and Protestants from each other's territory was followed for nearly ten years.

In 1877, was established the Contract School System, under which the government began to subsidize the schools of the various denominations; but the remarkable success of the Catholic schools caused an agitation by the American Protective Association, and in 1900 the Contract System was abolished.

A measure of the injustice that can be practised by a bigoted administration is found in the rights of which Catholic Indians have been deprived at various times. In 1902, the Indian Office claimed the right to designate the school for each Indian child, regardless of the wishes of the parent. Before 1906, Indian children attending mission schools were deprived of the rations to which they were entitled by right of treaty with the United States Government. Until recently, Catholic Indian children, assigned to certain of the government schools, were denied the right of receiving instruction in their own religion and were not permitted to absent themselves from Protestant worship, or instruction.

In each of the instances just enumerated, the persistent activities of the Catholic Bureau finally secured the restitution of the rights denied; but there still remain many other instances of violation of the rights of conscience in the government schools. The Catholic schools for Indian children now number 80, and contain about 5,000 pupils.

410. **Negroes.**—The total negro population of the United States is about 10,000,000. Of these, more than 100,000 are Catholics, among whom 170 priests are labor-

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ing. Catholic schools for negroes number about 150, and contain nearly 15,000 children. Nine religious communities of men and twenty-three of women are represented in the negro work. A Catholic Board, organized in 1907, fosters missionary spirit in favor of the negroes, and helps to provide for their spiritual and temporal welfare.

IV. Persecutions

411. **Legal Intolerance.**— In 1774, after the passage of the Quebec Act, the Colonial Congress issued a protest to the people of Great Britain against the recognition of the Catholic Church, "a religion fraught with sanguinary and impious tenets." John Jay, the author of the protest, expressed the fear that Catholics might "reduce the ancient free Protestant colonies to the same state of slavery with themselves." This protest was part of a widespread anti-Catholic agitation, the only practical effect of which was to alienate Canadian sympathy from the United States during the Revolution.

The Revolutionary War brought sufficient evidence that the patriotism of Catholics was beyond question, and the foundation of the Government of the United States was laid on a basis of religious equality. The Constitution of 1787 provided in the Sixth Article that "no religious test shall ever be required as a qualification to any office or public trust under the United States." In 1789 was adopted the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This attitude on the part of the government was largely due to the influence of Washington who was kindly disposed towards Catholics. In replying to the

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address presented to him by the Catholics, after his election to the Presidency, he said: "I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution."

Nevertheless, it was slowly and despite much opposition that the individual states abolished intolerant laws. Through the influence of John Jay, who wished to exclude Catholics from citizenship, the Constitution of New York (1777) required as a condition of naturalization the renouncing of "all allegiances and subjection to all and every foreign king, prince, potentate, and state, in all matters, ecclesiastical as well as civil."[9] Until 1833, Catholic citizens of Massachusetts had to pay taxes for the support of the Protestant Church which was there established by law. The political disabilities of Catholics in New Jersey remained until 1844, and in New Hampshire until 1877.

412. **Political Bigotry.— After the Revolution, the Tories allied themselves with the Federalists, and opposed the abolition of Catholic disabilities.** Naturally, the Catholics joined the opposite political party; and their influence in the elections still further provoked their enemies. The policy of intolerance was continued by the Native American party, which sprang up in New York about 1834, when Protestant pulpits and newspapers repeatedly denounced Catholics, and instigated acts of violence. In 1834, a mob burned the convent of the Ursulines at Charlestown, Mass. In Philadelphia during Native American riots, in 1844, two Catholic churches were burned, and a number of people were killed.

After the Native American party, came the Know-

[9] This clause was omitted in later constitutions.

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nothings, organized in New York, in 1852. Bound by an oath of secrecy, the Knownothings[10] aimed to exclude from public office all Catholics and persons married to Catholics. Between 1851 and 1855, they burned churches, killed Catholic citizens, and committed numerous other outrages in at least ten different states, namely, New York, New Jersey, Massachusetts, Maine, New Hampshire, Connecticut, Pennsylvania, Ohio, Kentucky and Texas. They elected seventy-five members of Congress in 1855, polling 146,000 votes in New York State. A few years later the party went to pieces.

When in 1863 Archbishop Bedini, Papal Nuncio to Brazil, visited the United States to investigate religious conditions, Italian revolutionists formed a plot to assassinate him; and Protestant bigots, seizing the opportunity, gathered mobs in many cities. The editor of a Cincinnati German newspaper succeeded in raising a riot, and led an attack upon the nuncio in which eighteen people lost their lives.

413. **Recent Outbreaks.— Now and again, there has occurred a temporary renewal of the ancient bigotry.** Thus, for example, the American Protective Association, a revival of the Knownothing party, was founded at Clinton, Iowa, in 1887. The growth of the parochial school system and the establishment of the Apostolic Delegation in Washington (1893) were made the occasion of agitation about "papal aggression"; and many vile calumnies were circulated. By 1894 the A. P. A. controlled seventy weekly papers, claimed a million members, and attempted to dominate the Republican party. It is said to have elected twenty of its members to Congress in 1895, but it quickly lost power, because of the contempt

[10] Their common answer to inquiries was "I don't know."

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expressed by men of all parties for the A. P. A. principles as soon as they were published.

414. **The Present Day.**— **To-day, there prevails a general respect for Catholics and the Church.** Scholars in every department, churchmen of different denominations, statesmen of all political parties and the great body of our citizens, have repeatedly expressed their confidence in Catholics and Catholic institutions, a proof of the good influence that the Church has exercised on the American people.

The chief occasion of religious dispute at present is the Catholic protest at being obliged to support public schools which do not take into account the Catholic demand for religious instruction. Having established their own parochial school system to provide both secular and religious instruction, Catholics commonly contend that the secular instruction imparted by the parochial schools, when up to the state standard, should in some way be recognized by the state. This is done in certain other countries; but in the United States no agreement has yet been reached.

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CONCLUSION

415. **Present Religious Condition of the World.**— Christians now constitute almost two fifths, and Catholics constitute more than one fifth, of the total population of the world. The following table gives in round numbers a general idea of the religious distribution of the human race, using one million as unit:

POPULATION AND RELIGIONS OF THE WORLD

860 m. in Asia	1600 m. (pop. of world)	750 m. Pagans, etc.	
390 m. in Europe		620 m. Christians	295 m. Catholics
190 m. in Africa			190 m. Protestants
155 m. in America			135 m. Schismatics
8 m. in Oceania		210 m. Mohammedans	
		12 m. Jews	

295 m. Catholics	190 m. in Europe	
	90 m. in America	70 m. in South America *
		17 m. in U. S. A.
		3 m. in British North America
	12 m. in Asia	
	2 m. in Africa	
	1 m. in Oceania	

416. **Retrospect.** With this glance at the present extension of Christianity, we bring the history of the Church to a close. From the small beginnings in and around Jerusalem we have seen the divine organization develop into a mighty Church which spread first throughout the Roman Empire, then into the territory occupied by the mediæval nations, and then into the remote regions discovered in east and west, until finally the Gospel has been preached in every tongue and Catholicism established in every land. During the different stages of her

* Including Mexico and Central America.

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growth, there is no sort of difficulty that the Church has not faced; the nineteen centuries of her history make a long story of obstacles encountered and dangers survived,— bloody persecutions, literary attacks, betrayal, calumny, heresy, schism. So fierce and so continued has been the opposition that long ago men began to perceive in its very intensity an evidence of the divine origin of the Church; for only a supernatural entity could thus endure the endless hostility of the world, only God's institution could so many times rise out of what seemed a death agony into a new and fuller life. Over and over again, as students have pondered this fact, the record of the Church's triumphs has become a convincing argument of her divine origin.

417. **The Outlook.** Through how many periods and epochs the Church of Christ must still pass, no man can foresee; but we know for certain that the divine life which began on the first Christian Pentecost will not be interrupted until the end of time. Christ has promised that the Church shall never fail; and as we have seen that promise fulfilled in the chapters of church history already written, so too it will surely be again fulfilled in those which are still to be. This certainty will suffice to console us in every temporary affliction, and to afford us a sure ground of hope in the midst of whatever difficulties may yet befall.

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APPENDIX I

LIST OF THE ECUMENICAL COUNCILS.

No.	Where Held.	Date.	Reigning Pope.	Decrees.
I.	Nicæa.	325.	Sylvester I.	Arianism condemned. The Son is "consubstantial with the Father."
II.	Constantinople (I).	381.	Damascus I.	Arians and Pneumatomachi condemned. Addition to the Nicene Creed, Consubstantiality of the Holy Ghost.
III.	Ephesus.	431.	Celestine I.	Nestorians and Pelagians condemned.
IV.	Chalcedon.	451.	Leo I.	Monophysitism of Eutyches condemned.
V.	Constantinople (II).	553.	Vigilius.	The "Three Chapters" by Nestorian sympathizers condemned.
VI.	Constantinople (III).	680.	Agatho. (Decrees confirmed by Leo III.)	Monothelitism condemned. "Condemnation of Honorius."
VII.	Nicæa.	787.	Adrian I.	Iconoclasts condemned.
VIII.	Constantinople (IV)	869.	Adrian II.	The Greek Schism ended. Photius deposed and Ignatius reinstated.
IX.	Lateran (I).	1123.	Calixtus II.	Controversy concerning investitures ended.
X.	Lateran (II).	1139.	Innocent II.	Reforms enacted.
XI.	Lateran (III).	1179.	Alexander III.	Peace between Alexander III. and Frederick I. confirmed. Two-third vote of the Cardinals required for papal elections.

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LIST OF ECUMENICAL COUNCILS—*Continued*

No.	Where Held.	Date.	Reigning Pope.	Decrees.
XII.	Lateran (IV).	1215.	Innocent III.	A crusade agreed upon. Albigenses condemned. Annual communion required.
XIII.	Lyons (I).	1245.	Innocent IV.	Frederick II. deposed. A crusade agreed upon.
XIV.	Lyons (II).	1274.	Gregory X.	Reunion with the Greeks attempted. Disciplinary canons enacted.
XV.	Vienne.	1311–12.	Clement V.	Boniface VIII. investigated. The Templars abolished.
XVI.	Constance.	1414–18.	Martin V.	The Great Schism ended. Huss condemned.
XVII.	Basle. Ferrara. Florence	1431–39.	Eugene IV.	Reforms enacted. Union with the Greeks effected.
XVIII.	Lateran (V).	1512–17.	Leo X.	Reforms enacted.
XIX.	Trent.	1545–63.	Pius IV.	Protestantism condemned. Reforms enacted.
XX.	Vatican.	1869–70.	Pius IX.	Papal infallibility defined.

Memory Verse.

Nì-co-eph, Chàl-co-co, Nì-co, La-la-la-là.
Lì-li-vi, Cò-ba-la, Tri-vat.

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APPENDIX II

THE POPES

(Parentheses enclose names of anti-popes.)

1. St. Peter +67
2. St. Linus 67–79 (?)
3. St. Anencletus 79–90 (?)
4. St. Clement I 90–99 (?)
5. St. Evaristus 99–107 (?)
6. St. Alexander 107–16 (?)
7. St. Xystus (Sixtus) I 116–25 (?)
8. St. Telesphorus 125–36 (?)
9. St. Hyginus 136–40 (?)
10. St. Pius I 140–54, 5 (?)
11. St. Anicetus 154, 5–66
12. St. Soter 166–74
13. St. Eleutherus 174–89
14. St. Victor 189–98
15. St. Zephyrinus 198–217
16. St. Callixtus 217–22
    (Hippolytus) 217–35
17. St. Urban I 222–30
18. St. Pontian 230–35
19. St. Anterus 235–36
20. St. Fabian 236–50
21. St. Cornelius 251–53
    (Novatian) 251–58 (?)
22. St. Lucius I 253–54
23. St. Stephen I 254–57
24. St. Xystus (Sixtus) II 257–58
25. St. Dionysius 259–68
26. St. Felix I 269–74
27. St. Eutychian 275–83
28. St. Caius 283–96
29. St. Marcellinus 296–304
30. St. Marcellus I 308–9
31. St. Eusebius 309 or 310
32. St. Miltiades, or Melchiades 311–14
33. St. Silvester I 314–35
34. St. Mark 336
35. St. Julius I 337–52
36. St. Liberius 352–66
    (Felix II) 355–65
37. St. Damasus I 366–84
    (Ursinus) 366–67
38. St. Siricius 384–99
39. St. Anastasius I 399–401
40. St. Innocent I 401–17
41. St. Zosimus 417–18
42. St. Boniface I 418–22
    (Eulalius) 418–19
43. St. Celestine I 422–32
44. St. Sixtus III 432–40
45. St. Leo I 440–61
46. St. Hilary 461–68
47. St. Simplicius 468–83
48. St. Felix II (III) 483–92
49. St. Gelasius I 472–96
50. St. Anastasius II 496–98
51. St. Symmachus 498–514
    (Lawrence) 498–505
52. Hormisdas 514–23
53. St. John I 523–26
54. St. Felix III (IV) 526–30
55. St. Boniface II 530–32
    (Dioscorus) 530
56. John II (Mercurius) 533–35
57. St. Agapetus I 535–36
58. St. Silverius 536–37
59. Vigilius 537–55
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